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PROPAGATION BY DEMONSTRATION

By J. S. Compere, Editor Baptist Advance, Little Rock, Ark.

[Commencement Address, Southern Baptist Theological Seminary, 1928]

This is pre-eminently an age of propaganda and propagandism. When we think of the marvelous development of rapid communication by means of books, magazines, newspapers, telegraph, telephone, wireless and the radio, and when we think of the uses to which all of these may be put for purposes of propaganda, I believe we are justified in saying that no other age of the world has had anything like such wide-spread, intense propaganda, and dealing with such a multitude of interests, as has our present age.

I think it is likely that newspaper men have a better realization of this fact than has any other class. The newspapers of the country are simply deluged with propaganda, and the propaganda deals with every sort of movement, organization, enterprise, institution, undertaking and situation. We get bushels and barrels of propaganda for prohibition and against prohibition; for the Catholics and against the Catholics; for evolution and against evolution; for militarism and preparedness and pacifism; for religious teaching in State schools and

against such teaching; for Sabbath legislation and against such legislation, and so for laws regulating or prohibiting racing, gambling, etc., and for many other interests.

The fact is that in conducting any large enterprise, worthy or unworthy, a certain amount of propaganda work is a necessity if the enterprise is to succeed. Just as a business enterprise that fails to advertize will die, just so our denominational institutions and other enterprises must fail if they neglect the work of propaganda. And it is sometimes necessary to meet propaganda with propaganda in order to answer and counteract that which is destructive or harmful.

Now, in the larger and more general sense of the word, the most gigantic propaganda ever launched since the world began is that of Christianity. It is globe-girdling in extent, and in duration of time it stretches out toward the white lights of eternity, until Gabriel's trumpet sounds and the dead in Christ arise. It proposes nothing less than to proclaim the truth and principles of Christianity to every man, woman and child on earth, to win to Christ every member of the human race and to teach them to observe all that Christ commanded.

But not only does Christianity propose propaganda of such gigantic proportions; Christianity itself is of such a nature that its very continuance on the earth depends upon propagation. It must propagate or die. People come into the kingdom one by one, as each one is won to Christ and accepts Christ for himself; and if all the world should be won to Christ the work would have to be done over again for the next generation. If it were not done, Christianity would die.

In view of the fact that Christianity must propagate or die (and it propagates by means of propaganda), and in view of the gigantic proportions of the propaganda that is to be carried on, the question, What is the most effective method of propagation?, is seen to be of the very

greatest importance. If the propaganda which we are to carry on is of such gigantic proportions; if Christianity must be propagated by means of such propaganda; and if the very continuance of Christianity in the world depends upon its propagation, what is the best and most effective method for carrying on the propaganda and propagating Christianity?

In general, the best and most effective method of propagating any idea, scheme, doctrine or set of principles, any proposition, movement or undertaking, is by demonstration or by the direct testimony of those who either were eye witnesses of the demonstration or themselves actually experienced the demonstration. In any case the effectiveness of the propagation depends upon the demonstration. It is the demonstration which convinces and so produces successful propagation. If the demonstration is successful the propagation is assured, as nearly as it can be assured; if the demonstration fails, there is little or no propagation.

Many examples of the working of this principle can be found without any trouble. For a long time there was a good deal of talking and writing on the subject of scientific farming. Its advocates declared that by the improved methods land that had been producing only ten or fifteen bushels of corn or wheat per acre could be made to produce from forty to one hundred bushels, and where it had been taking from two to four acres to produce a bale of cotton, one acre could be made to produce from one to two bales; but the farmers were not much impressed. Books and bulletins on the subject were circulated and articles were published in newspapers and magazines; but still the old style farmers only shook their heads or laughed at the "book farmers." Finally those who were trying to promote scientific farming decided they were not using the most effective method for "putting it over." So they began to establish demonstration farms in the regions where the farmers lived.

They demonstrated before the eyes of the farmers how to do scientific farming; and they also demonstrated the fact that by means of scientific farming the yield would be from two to five times as large as by the old methods. Then all the farmers wanted to adopt the methods of scientific farming; and that which could not be done by argument was easily done by demonstration. But of course if the demonstration had failed the old-style farmers would have continued to laugh; nobody would have been convinced, and there would have been no propagation of scientific farming.

But the method of demonstration is used for many other purposes. If a dealer wishes to sell you an electric sweeper, he sends some one to demonstrate its working by sweeping your floors. If it is a washing machine or a dish washer, he will do the week's washing or wash your dishes in your home to demonstrate its value. If it is a phonograph or a radio he will put it in your home and leave it there a certain length of time without your assuming any obligation whatever. He relies upon the demonstration to sell the article, and he knows that if that will not sell it, most likely it cannot be sold. I once saw a man trying to sell some glass tumblers to an assembled crowd. He insisted that the tumblers were unbreakable, and to prove it he drove a nail into a piece of wood with one of them—and he sold every tumbler he had as fast as he could hand them out. The effectiveness of this method is proven by the fact that it actually secures the sales, many times to those who are not able to buy and who know they are not able, but who are not able to withstand the force of the demonstration.

Is there in all this any suggestion as to the best and most effective method of carrying our propaganda to every person on the globe? I believe there is, and I believe you will agree with me in laying down this proposition: The best and most effective method of propagating Christianity is that of demonstration; that is, by such

living on the part of those who profess it as will show that Christianity actually works and that it does what it claims to do. Without such demonstration the proclamation and teaching of Christianity will fail and the propagation of real Christianity will cease; with such demonstration, the proclamation and teaching of Christianity will be given greater force and effectiveness and, even though the proclamation and teaching may be faulty, the enterprise cannot fail. If it is true that without propagation Christianity will die, I believe it is equally true that without propagation by demonstration it will die.

It is of very great importance that there be included in the demonstration all that ought to be included, for the demonstration must show that Christianity actually works. What, then, ought to be included in it? I answer: All that would be present in a life that is completely God-dominated and God-controlled, resulting from supreme love to God and utter devotion to Christ with utter renunciation of all for Christ; such a life as will be seen in one who has in him the same mind that was in Christ Jesus, who can truthfully say: "It is no longer I that live, but Christ liveth in me" (Gal. 2:20), in whom every thought is brought into captivity to the obedience of Christ (2 Cor. 10:5), and who rejoices in so living. In short, it means bringing Christian living up to Christian profession. I do not say that all this must be included in the demonstration, but all of it ought to be included; and to whatever extent any of it is lacking, to that extent will the demonstration be imperfect and its force weakened.

What are the considerations in favor of this method of propagating Christianity? There are many such considerations. I mention only a few.

I. *It is According to a True Psychology.* That is to say, it is in harmony with, and actually required by, the constitution of human personality. I refer especially to

the instinct of imitation, to the effect of actual seeing and to the power of unconscious influence.

It has been said that children are born imitators. It would be better to say that the whole human race is made up of born imitators. We are all creatures of imitation and the instinct of imitation is deep and strong in the nature of every one of us. If one sheep in a flock jumps at a certain place, every other sheep in the flock will jump at that same place—and people are a good deal like sheep. In a little child this instinct is so strong that he is practically helpless under its operation. All his actions and the formation of his character are determined by what he observes in others. He does, not so much what he is told to do, as what he sees others doing. What they do, he does; as they behave, so he behaves.

But children are not the only ones in whom the instinct of imitation is strong. People of all classes show the same instinct of imitation. What else is it that causes us to follow the styles, in clothing, in houses and even in forms of speech? When the automobile was just coming into general use, if one man in a community bought an automobile it was not long till others had to have them. The same thing can be seen with reference to buying pianos, building fine houses, living on a more expensive scale, sending children to college, taking vacations and even in ordering a meal. How often have you gone with some one to a public eating house and waited to see what your companion would take, and then (unless there were some special reason for doing otherwise) said, "I'll take the same." So strong is the instinct of imitation in all of us. When foreigners come to live in America they soon adopt our customs and manner of living, except when special effort is put forth to prevent their doing so. It is never worth while to advise people, "When in Rome do as Rome does." The instinct of imitation can be depended upon to guarantee their doing that very thing.

Closely akin to this and operating along with it is

the effect of actual seeing. In every one of the cases already mentioned effectiveness depends upon actual seeing or observing. The demonstration farm and the demonstration of washing machines, radios and automobiles bring results only as they are actually seen or observed. It is actually observing the behavior of others that sets in operation the instinct of imitation in a little child; and so of other cases. When the Queen of Sheba in her own land heard of the glory of Solomon, according to her own testimony she did not believe it; but when she had actually seen it with her own eyes she exclaimed: "Behold the half was not told me; thy wisdom and prosperity exceed the fame which I heard." (I Kings 10:6, 7). Not hearing about it, but actually seeing it, convinced her. The Israelites anticipated no trouble from the Egyptians because of their sacrificing the abomination of the Egyptians if only they could get out of sight of the Egyptians to offer the sacrifice; but when Pharaoh proposed that they offer sacrifice in Egypt, Moses said: "Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" (Ex. 8:26). He was afraid the actual sight of the sacrificing would so outrage the feelings of the Egyptians that they would offer violence to the worshippers. Moses himself was so devoted to his people that he asked the Lord to blot him out of his book if he would not forgive their sin in the matter of the golden calf; yet when he actually saw them dancing around this calf he became so enraged that he dashed in pieces the tables of stone on which God had written the ten commandments; he burned the golden calf in the fire and ground it to powder and made the Israelites drink it in water, and he did not stop until he had caused some three thousand of them to be slain. And examples could be indefinitely multiplied showing how the actual seeing heightens and intensifies the effect upon those who see.

Very closely similar to the operation of the instinct

of imitation and the effect of actual seeing is the power of unconscious influence. Horace Bushnell forever immortalized unconscious influence by his great sermon on that subject, and there is good reason to believe that the most powerful influence that is ever exerted between persons is of this unconscious sort, when there is no purposed effort to win the assent of another. The human personality is so constituted that a person is likely to have a feeling of opposition or resentment against definite, direct effort to convince, to win assent or to induce action. Urge a child to eat certain food, and he is likely to form a distaste for that food; say nothing to him about it, but let him see others eating it, and the chances are that the child himself will eat it and relish it. And all of us are more or less like children in this respect. I do not undertake to account for this opposition or resentment against direct effort to gain assent. It may be accounted for in part by perversity or obstinacy. It may be in part because we are jealous for the right to form our own choices and decisions. Then there are so many agents trying to sell such a great variety of things, and there is such a great amount of soliciting being done for such a great variety of objects that in sheer self-defense we all develop a certain "sales-resistance," and the moment any one begins to solicit us for anything we assume an attitude of resistance. But, however we may account for this reaction against direct effort to win our assent, we cannot doubt the fact of its existence. And this emphasizes, as almost nothing else could, the importance of the influence that is unconsciously exerted, with no definite purpose to win the assent of any particular individual.

The fact is that conduct itself convinces others much more quickly and effectively than argument or persuasion or pleading. Paul told the Corinthians that an idol was nothing in the world, and in itself the eating of meat that had been offered to an idol was a matter of indifference; but "if a man see thee who has knowledge sitting at meat

in an idol's temple," your conduct itself will convince him. It would convince him of the wrong thing, without any effort on your part, and contrary to your desire. But it would be the conduct that did the convincing. There is no evidence that any other nation tried to get the Israelites to have a king over them, but the unconscious influence of the nations caused the Israelites to demand a king, that they might be "like all the nations" (I Sam. 8:20). Because the influence of example is so powerful and we are so likely to do what we see others doing, the Lord directed the children of Israel utterly to exterminate the Canaanite inhabitants of the promised land. If these Canaanites were left in the land with their heathen practices and heathen manner of life it would not be possible to preserve the Hebrews as a separate people and worshippers of the true God. By constantly observing the practises and manner of life of the heathen inhabitants of the land the Hebrews would inevitably be led to adopt their practices and manner of life. In order to avoid such a calamity they were directed to exterminate the Canaanites, and their failure to carry out these instructions to the full left the way open for the apostacies that brought the downfall of the nation of Israel.

Whether we know it or not, and whether we like it or not, the simple fact is that human personality is so constituted that we are powerfully influenced by what we actually see, that the influence is more powerful when there is no direct effort to influence us or to win our assent, and that the instinct of imitation is so strong that we are powerfully inclined to do what we observe others doing. All of which shows the power and effectiveness of demonstration as a method of propagation, and this method is seen to be according to a true psychology.

II. *It is God's Own Favorite Method.* In making himself and his thought known to men God has relied mainly upon the method of demonstration.

Men need to be brought into right relation with God

and to be changed and developed into his likeness. Unless this can be done their condition is hopeless and their ruin complete. But if this is to be done they must be made to know God and to have some understanding of his thoughts and they must offer him true worship. Certainly in his approach to men God proposes nothing less than this. The question is, How can this be done most effectively? We can be perfectly sure that God has adopted the most effective method for getting this done. It is simply unthinkable that he should adopt a method that is anything less than the best and most effective. What is his method? We would expect it to be in harmony with the constitution of human personality and adapted to the instinct of imitation, the effect of actual seeing and the power of unconscious influence. In other words, we would expect that he would make large use of demonstration.

And this is exactly what we find. In his revelation in nature this is his sole method. "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." (Rom. 1:20) "The heavens declare the glory of God; and the firmament showeth his handiwork." In this declaration their words have gone out "to end of the world;" but they are the silent words of demonstration, for "there is no speech nor language" and their voice is not audible. (Ps. 19). God is revealed in nature by what he does and has done.

And to a very large extent this is true of his revelation in the Bible. We think of the Bible as God's special direct revelation to men; but the Bible is very largely a record of what God did, rather than of what he taught, except as he taught by what he did; and of incidents recorded in the Old Testament Paul said: "These things happened unto them by way of example; and they were written for our admonition." (I Cor. 10:11). They were the demonstrations by means of which God was causing men to know him.

One of the deepest needs of human personality is that of worship. The personality cannot be whole and healthy without worship. The human being who does not worship can never attain his highest and best, nor even properly function in any relation. He must worship. But true worship must be in spirit. There is no such thing as true worship that is not spiritual. God, who is himself pure spirit, must be worshipped in spirit, or else he is not truly worshipped. And no one, unless he truly worships God, can really know God.

But how can we know God, who is pure spirit, and worship him in spirit? Dr. Strong says: "God is the infinite and perfect Spirit in whom all things have their source, and support, and end"—and I know of no better definition of God. But what human mind can grasp such a conception and grasp it in such a way as to make God a present reality to that mind and to enable the person to worship him in spirit? Certainly it is a conception which it is very difficult to grasp.

The human mind more readily grasps and comprehends that which can be seen, and human beings crave the visible. This craving is strong in the exercise of religion. Feeling the difficulty (amounting almost to impossibility) of apprehending pure spirit, men have an overwhelming desire for some visible representation of deity. This desire for something that can be seen seems to indicate a real need of the human personality, and it may account for certain visible signs of God's presence that were given in the early stages of his revelation. The burning bush and the voice that came from it, the pillar of cloud by day and of fire by night, the smoking mountain, and the ark and the tabernacle did not bring God any nearer to the people nor make him any more really or certainly present. They did, however, enable the people to realize his presence as they never could have realized it without such signs.

This seems also to account for the prevalence and

popularity of image worship. Men felt that they must have some visible symbol of the deity or else they could not worship. Without this they felt that they would be going through an empty show or speaking into the air. So they made an image, not as a god, but as a representation and symbol of the god. Even the Hebrews sometimes made use of images in their worship of Jehovah. When Aaron made the golden calf, he and the Israelites had no notion of abandoning Jehovah; they were merely setting up the golden calf to represent Jehovah and to enable them to worship him. They felt that they must have some visible representation of God, upon which they could look, if they were to worship him. The same thing was true when Jeroboam set up the golden calves at Bethel and Dan. He was not proposing any new gods; they were set up as the gods that brought them up out of the land of Egypt. The human personality cries out for that which can be seen in worship, and image-worship has always been popular. It required a thousand years and captivity in a foreign land to cure the Hebrews of the tendency to image-worship; and it prevails today, not only in heathen lands, but in the Roman Catholic and Greek Catholic churches.

God has always adapted his revelation to every right demand of real need of human personality; and, so far as this desire for a visible representation of deity is right, it has been satisfied in Christ. He is "the image of the invisible God" (Col. 1:15), and "in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). As Deity he "became flesh, and dwelt among us," and as a result "we beheld his glory" (Jno. 1:14). Actually to see God, who is pure spirit, is not possible in the ordinary way of seeing. "No man hath seen God at any time," but "the only begotten Son . . . hath declared him" (John 1:18).

But how did he declare God, or make him known? Not very much by statements about God, but mainly by liv-

ing in the flesh as God and letting men see his glory. It was what the honored president of this institution would call a transactional revelation. "He that beholdeth me beholdeth him that sent me" (John 12:45); "he that hath seen me hath seen the Father" (John 14:9). Jesus made not many statements about himself or the Father, but he did many works, and he constantly appealed to these works as evidences and demonstrations of what he and the Father were and what they could be counted upon to do. "The works that I do in my Father's name, these bear witness of me," and "though ye believe not me, believe the works: that ye may know and understand" (John 10:25; 38).

It is also interesting to note that in what Jesus did he was imitating the Father, as any normal child will imitate its father. It was of that which he had *seen* and *heard* that he bore witness. He said: "The Son can of himself do nothing, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner" (John 5:19). (Since all that the Son did was in imitation of the Father, there is no reason for us to be ashamed of the instinct of imitation. It is as deep as life and has its source in God himself).

Our *once chance* to know God is through Christ, for "neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Mat. 11:27). If we are really to know God it *must* be through Christ, and Christ reveals him by his works. "Go and tell John the things which ye hear and see" Matt. 11:4). If John could not learn the real truth from these things he could not learn it at all; and if we cannot learn the things of God from Christ's living and from his works we can never learn them. God's selection of this method of revelation was not arbitrary or merely because he took a fancy to it. It was because this is the most effective method of conveying the deepest and most vital truths, and it would not be too much to say that some of these

truths can be conveyed in no other way. We must get them from the process of demonstration or we cannot get them at all.

But if Christ's revelation was to accomplish what it was intended to accomplish, it was necessary for him to return to the Father. It was not the human Christ whom men were to worship, but the God who is spirit and who must be worshipped in spirit if the worship is to be true worship. If Jesus had remained on earth in the form of a man, men would almost certainly have worshipped the human Christ instead of the spirit-God, and the worship would not have been in spirit at all—and so the purpose of his coming would have been defeated. He must return to the Father and now his followers are to reveal God to the world; and theirs also is to be a transactional revelation. "As the Father hath sent me, even so send I you." "As thou didst send me into the world, even so I sent them into the world" (John 20:21; 17:18). Our relation to God is to be similar to that between the Father and the Son—"Even as thou, Father, art in me, and I in thee, that they also may be in us" (John 17:21). We are to have in us the same mind that was in Christ Jesus (Phil. 2:5), and we are to be able to say, "It is no longer I that live, but Christ liveth in me" (Gal. 2:20). He is the light of the world and we are the light of the world. Let it be said with all reverence, just as the world's one chance to know God was through Christ and his transactional revelation of God, even so now the world's one chance to know him is through us and our transactional revelation of him. Just as the Saviour lived his life and did his works among men and depended mainly upon these to lead men to seek God and to know God, even so are we to let our light shine before men, that they may see our good works and glorify God. In the main, the method which we are to use in propagating Christianity is to be that of demonstration.

III. *Some Advantages of This Method.* What are the

advantages of this method of propagating Christianity? There are many advantages, and I can mention only a few.

1. *It Places the Emphasis Where the New Testament Places It,* and that is upon the development of holiness and godliness in character and life, rather than upon winning converts. Let it be said with all possible clearness and force that in the New Testament teachings concerning the followers of Christ the main emphasis is not upon winning converts but upon the development of holiness and godliness of life and character.

I am speaking now merely of the matter of placing the emphasis. We are actually to win others. The Christianity that does not win others is spurious and it will soon die, and the Christianity that does not cause those who profess it to desire to win others is not the Christianity of the New Testament. Paul and the other early disciples went everywhere winning converts and establishing churches, but when a group of new converts had been won in any community the method was changed. And the New Testament nowhere indicates that our first and main concern is to be to win converts; neither does it give any support to the idea that by activity in winning others we can solve all our religious problems or heal all our souls' diseases. The Pharisees were diligent in the work of winning converts; but they themselves were a generation of vipers, and when a convert was won he became twofold more a child of hell than the ordinary Pharisee—which is about as strong as it can be put. It is not a question of our obligation to win, but of the method or means by which we are to win and of the proper placing of the emphasis. It is always dangerous to misplace emphasis, and in a matter of such tremendous importance as our part in the propagation of Christianity we ought to be careful to keep the emphasis where the New Testament places it, and the New Testament places the emphasis on the development of holiness and godliness of life and character.

What is the chief business of preachers? Some say it is to win converts; but the New Testament does not say that. It does say that Christ gave apostles, prophets, evangelists and pastors and teachers; but what for? "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain . . . . unto a full grown man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-15). Jesus' commission to Peter was, "Feed my lambs," "Tend my sheep," "Feed my sheep." There is not a word in all this about skill in winning converts; neither is there any such word in the statement of the qualifications of preachers as given Timothy and Titus, though there is a good deal about personal character and ability to teach and to care for the church of Christ. The elders of the church at Ephesus were hidden to take heed to all the flock in which the Holy Spirit had made them bishops, "to feed the church of the Lord which he purchased with is own blood" (Acts 20:28).

In all the epistles there is a good deal about holy living, loving one another, edifying one another, caring for the weak brother, etc., but if there is one single exhortation to direct effort to win converts I have failed to find it. We are exhorted to walk worthily of the calling wherewith we are called and to give diligence to keep the unity of the Spirit in the bond of peace (Eph. 4:1-3); to let our manner of life be worthy of the gospel of Christ (Phil. 1:27); to put on the whole armor of God, that we may be able to stand against the wiles of the devil (Eph. 6:10-20); to be transformed by the renewing of our mind (Rom. 12:1f); to love one another, to pray for one another and to care for him that is weak in faith, (Rom. 14:1). We are to follow after "things whereby we may edify one another" (Rom. 14:19); all things are to be "done unto edifying," and in the matter of spiritual gifts we are to seek the edifying of the church (I Cor. 14:26 and 12). But there is no exhortation to direct effort to win converts.

Paul found much to commend in the churches to which he wrote, but never once did he commend any of them for activity in winning converts. He seemed to think that if other things were as they ought to be the winning of converts would take care of itself; but there is nowhere any indication that if we are sufficiently active in winning converts, everything else will come out all right.

The same thing is noticeable in the great prayers of the New Testament. The burden of the prayer of Jesus for his disciples as recorded in the seventeenth chapter of John is that they may be kept from evil, sanctified and molded into a unity. Paul frequently gave expression to his prayers for those to whom he wrote his epistles, but not one of these prayers (or of any others recorded in the New Testament) says one single word about winning converts. Their burden is for development in holiness and godliness and Christ-likeness. Neither is there any mention of winning converts in the prayers that we are instructed to offer.

I am not saying that we ought not to pray such prayers. Paul's heart-crushing desire and prayer to God for Israel was that they might be saved, and I can hardly see how any normal child of God can fail to pray for the salvation of the lost and for success in winning them. But I am saying that in the New Testament the chief emphasis is not upon winning others, but upon the development of godly life and character.

2. *It Will Correct the Evils of a Wrong Evangelism.* Scriptural evangelism recognizes God as its main resource. Everything of value in personal religion has its source in God. Election, conviction for sin, regeneration, and sanctification are all his work. Eternal life is his gift. No one can come to Christ unless the Father draws him, and even repentance is granted to men. In the deepest sense it is all his work, and his purpose in it all is to produce holy living and holy character. We are "foreordained to be conformed to the image of his Son" (Rom. 8:29).

"He chose us in him before the foundation of the world, that we should be holy and without blemish before him in love" (Eph. 1:4), we were "created in Christ Jesus for good works" (Eph. 2:10), and we were made "a people for God's own possession, that we might show forth the excellencies of him who called us out of darkness into his marvellous light" (I Peter 2:9). All that is worth while in personal religion is produced by God himself, and he would not be concerned to produce a religious experience that will not bear the fruit of holy character and holy living.

In carrying on the work of the kingdom through our service all that is accomplished is God's work. When Paul and Barnabas returned from the first missionary journey they reported to both the church at Antioch and to the disciples at Jerusalem, not what they had done personally, but all things that God had done with them" (Acts 14:27; 15:4, 12). The work that was actually accomplished was God's doing. When Paul was at Ephesus the record says, "God wrought special miracles by the hands of Paul" (Acts 19:11). It was not Paul working miracles, but God working miracles by the hands of Paul; and when he came to Jerusalem just before his long imprisonment, "he rehearsed one by one the things which God had wrought among the Gentiles through his ministry" (Acts 21:19.) This greatest Christian worker the world has ever seen, except Christ himself, speaks of his ministry as if his own personal service amounted to nothing and Christ himself had done it all. It was actually the work that Christ did through Paul. And whatever any of us may accomplish in the service of Christ is only what God does through us.

But not only does New Testament evangelism recognize God as its main resource and consider all that is accomplished to be his work; it also recognizes holy living as the means by which we are to win others.

Even in Old Testament times the Psalmist said, after

he had been delivered from the horrible pit and the miry clay and a new song of praise to God had been put in his mouth: "Many shall see it, and fear, and trust in the Lord" (Ps. 40:1-3). Not argument or persuasion, but observing the behavior of the delivered man, would win them. Peter exhorted those to whom he wrote to abstain from fleshly lusts and to have seemly behavior among the Gentiles, "that they may by your good works, which they behold, glorify God in the day of visitation" (I Peter 2:12). Women were urged to right living in relation to their husbands, "that even if any obey not the word, they may without the word, be gained by the behavior of the wives" (I Peter 3:1). Jesus taught that we are to let our light shine before men that they may *see* our *good works* and glorify God. It is the good life and godly conduct that win. The main emphasis of the New Testament is upon the development of godliness and holiness of living and character and this is to be our principal means for winning others.

Every one who observes carefully is bound to know that most of the present-day evangelism is not of this New Testament sort. New Testament evangelism depends upon the Holy Spirit to produce the results in his own appointed way. Modern high-powered evangelism has been likened to the firing of a high powered gun to cause the heavens to give rain. Such measures sometimes bring the rain, and in such destructive torrents that the land is left in worse condition than before the rain came. And the high powered evangelism sometimes brings in great multitudes of professed converts, while the cause is left in worse condition than that which prevailed before the evangelistic campaign. I am not now speaking of any special evangelists, or even of evangelists as a class, but of the conception of evangelism that prevails generally among our preachers and churches.

What is the result of this wrong evangelism? If Christianity must propagate or die, and if successful propaga-

tion depends upon right methods of propagation, then wrong evangelism may wreck the enterprise, and it always tends to wreck it.

One way in which it does this is by filling the churches with unconverted people; and it is not too much to say that this very thing is actually being done by the current evangelism, both of the evangelists and of the pastors. According to figures that were given me a few days ago by Dr. E. P. Alldredge, there have been more than a million professed converts baptized into the fellowship of Southern Baptist churches in the last five years. Yet in that time our net increase in membership was only 418,790, or just a little more than forty percent of the number baptized. The average number of baptisms per year for these five years has been a little more than 200,000, but the net increase per year in number of members has steadily declined from 127,978 to only 56,748 last year. In 1927 we baptized more than 200,000, but the net increase for that year was a very small fraction above twenty-eight percent of the number baptized. In some way our losses for the five years amounted to nearly sixty for every one hundred baptized, and last year they amounted to nearly seventy-two for every one hundred baptized. And everybody knows that multitudes of those who remain in our churches give no evidence of regeneration. This is enough to convince anybody that there is something radically wrong with our evangelism.

A few years ago I was in a city where one of the very best evangelists among us had held a great meeting a few years previous to that time. In that meeting hundreds had made profession of conversion and had been baptized, but the pastor of the leading church in the town, which had received several hundred of the converts, told me he could count on the fingers of his two hands all of them that were amounting to one thing in the church. Many similar cases could be cited.

The fact seems to be that because of our prevailing

conception of evangelism and of its place in the work of Christianity, we have misplaced the emphasis. Wherever there is a group of people that have already been won to Christ, the New Testament places the emphasis upon the culture and development of holy character and holy living in that group and this holy character and holy living are relied upon as the chief means for winning others. But current conceptions of evangelism have caused the emphasis to be taken away from the culture and development of character and life and placed upon activity in winning converts; and it has been assumed and sometimes declared that this is our chief business and that if we are active enough in winning converts everything else will come out all right. It is as if we should say that the chief business of a school is to get new students, and that if enough students can be secured the teaching of them will take care of itself; or that the chief business of a hospital is to bring in patients, and that if enough can be brought in their treatment and cure will take care of themselves. Everybody knows that the chief business of a school is the teaching and training of its students. If this is well done the school will not need to do much soliciting to get students. The work itself will attract students and they will come without having to be solicited. And the hospital that does its work well will not need to do much soliciting to get patients. The good work of the hospital will attract them and they will come without being solicited. And if the churches and preachers do their work well in cultivating and developing holy character and holy living in the members, they will not need to do much soliciting to win others. The character of the work will be evident to all and they will come either without soliciting or with a minimum of it.

The followers of Christ actually are the salt of the earth, and if this salt loses its savor the earth is doomed. One of the marked characteristics of this human salt is that it has a fearful tendency to lose its savor. Unless it

is constantly cultivated and cared for it deteriorates and becomes savorless, and savorless salt is worthless. But since unbelievers form their conceptions of Christianity from the demonstration of it which they see in those who profess to be Christians, they take these savorless-salt Christians to be real Christians. Putting the main emphasis on winning converts inevitably takes it away from the cultivation of holy character and holy living, and standards of Christian living are so lowered that the unconverted get no true idea of what Christianity is. If they should profess conversion, the very best that could be expected would be that they would be converted to such Christianity as is exemplified by the savorless-salt Christians, and adding them to the number would only increase the quantity of savorless salt.

Christian character is not a thing that will take care of itself. It has to be cultivated, and the New Testament places the main emphasis upon its cultivation, and it directs that preachers and churches give their attention mainly to this matter. By taking the emphasis away from this and putting it at another place, where the New Testament does not put it, it seems that we have come to consider this as a matter of small consequence or of no consequence. Failing to give attention to the cultivation of Christian character we have allowed our light to become dim and the salt to lose its savor—until multiplied thousands of professing Christians have a form of godliness but deny the power thereof. And we fool ourselves into believing that this savorless salt is the genuine article.

3. *It Is Actually the Most Effective Method.* We have already seen that this is the principal method which God himself has used in his approach to men, and that it is the principal method which he has directed us to use in propagating Christianity. This in itself is sufficient evidence that it is the best and most effective method. But

a few further considerations may help us to see this more clearly.

(1) Demonstration actually wins. The story is going the rounds concerning a man who recently asked for membership in one of our churches. When the pastor asked who had brought him to Christ, he replied that for sixteen years he had worked in the shop by the side of a man whose godly life had caused him to wish to be a Christian, though the man had not tried to win him. Holy living actually wins.

(2) It is unanswerable. The one form of propaganda that is utterly unanswerable is that which is carried on by demonstration, provided the demonstration actually demonstrates.

When Peter and John were brought before the Sanhedrin because of the healing of the lame man and had given their account of it, the members of the Sanhedrin "seeing the man that was healed standing with them, they could say nothing against it." (Acts 4:14). The demonstration simply could not be answered.

In a certain protracted meeting the preacher put forth special efforts to win a young man who claimed to be an infidel and in his sermons he attempted to dispose of all the arguments for infidelity. Finally the young man professed conversion and the preacher, for his own guidance in dealing with other such cases, asked the young man what particular argument had won him. The young man replied: "No argument of yours had anything to do with winning me. It was the consistent, godly living of Aunt Dinah, our Negro cook, that won me. I can answer to my own satisfaction every argument that you brought forward, but I cannot answer Aunt Dinah's living." Real demonstration is simply unanswerable.

(3) It is irresistible. The force of demonstration that really demonstrates is so strong that it is practically irresistible. That is true of demonstration in general, such as demonstration farms and demonstrations of

radios, automobiles, electric washing machines, etc.; and it is true in other matters. Before the World War German education was setting the pace and fixing the standards for education in all the world; but it required no campaigning or soliciting to bring this about. The Germans simply brought their educational work up to such excellence and efficiency that the educators of other nations were made to admire and desire it—and the world went to school to Germany.

As proofs of the genuineness of Jesus and of the truth of his claims the demonstrations provided in his miracles were of such irresistible force that his enemies could only make the clumsy claim that they were wrought by the power of Beelzebub. The same irresistible force was evident in the demonstration of God's presence and power and activity in the deliverance of Daniel from the lion's den and of the three Hebrews from the fiery furnace and in Elijah's great triumph on Mt. Carmel. In the last mentioned case the people were so everwhelmed by the force of the demonstration that they fell on their faces and cried: "Jehovah, he is God! Jehovah, he is God!" And if people are ever to fall on their faces and declare that God is among us of a truth they will first have to see his presence and power and activity demonstrated in our lives.

(4) Many who could never be won by any other method are won in this way. We have already seen that human personality is so constituted that almost every one has a feeling of opposition or resentment—a sort of "sales resistance"—against efforts to convince or to win assent. Whether it be on this account or on some other, there are many who can never be won except by means of demonstration. They will be won by the holy living of the followers of Christ or they will go out into eternal night. Was there any other way whereby the marvellous character and career of the apostle Paul could have been given to Christianity except by the demonstration of genuine

Christianity in the ministry and martyrdom of Stephen?

It was demonstration that gave to the world the missionary ministry of Henry M. Stanley. When he went to Africa in search of David Livingstone, he was a skeptic; but when he found Livingstone it became necessary for him to remain with him in Africa four months. Here is what Stanley himself later said about it: "In 1871 I went to him as prejudiced as the biggest atheist in London. I was out there away from a worldly world. I saw this solitary old man there and asked myself, Why on earth does he stop here? For months after we met, I found myself listening to him and wondering at the old man's carrying out all that the Bible said. Little by little his sympathy for others became contagious; mine was awakened; seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it." The demonstration of Christianity that Livingstone gave won the prejudiced skeptic, who most likely could never have been won by argument, persuasion or direct solicitation; and Stanley himself became a great missionary.

It was not mere caprice that caused God himself to pursue this method, and to ordain it for his people. It was because it actually is the best and most effective method, and if the Lord's enterprise among men is to be carried on most efficiently it must be by this method. Why did not the Lord give his full and complete revelation in the days of Moses, or even earlier? It seems to have been because much of it had to be made by demonstration if the people were to get it—and demonstration takes time. God might have had the full and complete revelation written out and handed over to men; but it would have been utterly impossible for them to take it in. In order actually to get the truth to them it had to be conveyed by demonstration; otherwise the people would not get it at all. I believe it was for this same reason that

Jesus so largely pursued the method of demonstration in revealing God to men. Why did he not at once tell, at least to his disciples, that he was the Messiah and the second Person in the Trinity, along with much more? It seems to have been because these things had to be learned by the demonstration which he gave by his life and works if they were to be learned at all. It would have required very little time for him to declare them, but merely declaring them would never have conveyed the truth to his disciples. If they were to get the truth of the matter it had to be conveyed by the method of demonstration.

And for the same reason we are to pursue the same method.

"The world's great heart is aching, fiercely aching in the night
And only God can heal it, and only God give light.
And the men to bear that message and to speak the healing word
Are you and I, my brothers, and the millions that have heard."

But it will be utterly useless for us to bear the message unless we use a language that the world can understand, and the one universal language that all can understand is the language of demonstration by holy living. Unless we speak that language we shall never really reach the world's great aching heart.

Failure to give much attention to the cultivation of holiness of character and holiness of life results in the failure of the demonstration, and the failure of the demonstration results in the failure of the enterprise. We take no interest in a recommendation of a hair restorer if it comes from a bald-headed man. If a man who stutters speaks highly of a cure for stammering, and especially if he stutteringly claims to have been cured by it, nobody pays any attention to his recommendation. And if Christianity fails to produce holy life and character

in those who profess it, it not only fails to impress others, but it is an impertinence for us to offer it to others. The greatest hindrance to the progress of Christianity does not come from the ranks of atheism or unbelief. It comes from the poor demonstration, or the utter failure of the demonstration, of Christianity in the lives of those who profess it. A well educated young man of Japan became a Christian, and his father, who was a Buddhist, went to the priest to ask what he could do to deliver his son from his foolish infatuation with Christianity. The priest told him there was only one certain cure for Christianity. If he would only send his son to a Christian land and let him see the shameful lives of Christians, he would forever after that loathe Christianity. The advice was followed; the son was sent to a Christian land, and his faith was almost wrecked, though it was finally triumphant.

This method of propagation by demonstration is God's method, and it is the method which he has ordained for his people. If we ever actually carry out our commission and perform our task it will be by this method. Just so long as we refuse or neglect to follow God's plan just that long we shall fail or flounder. If we ever get the faith and courage to adopt God's plan and to go forward according to his plan though the heavens should fall, God himself will work through us and give victory. There is no restraint to the Lord to save by many or by few. Our principal need is not numbers, or money, or brilliance, or learning—but God. If he goes with us we shall win gloriously; if he goes not with us we shall not really win at all. In ancient times the one thing that guaranteed victory was the presence of God with his people; the one thing that guaranteed defeat or failure was his refusal to go with them. And when they obeyed him and followed his instructions, he always went with them and made them irresistible; when they would not obey and disregarded his instructions, he withdrew his presence and they went down in defeat. That was true at Ai. It was also

true at Kadesh Barnea, when the Lord told his people he would not go with them and they insisted upon going anyhow—and they were ignominiously beaten down by their enemies. If we go forward disregarding the instructions of the Lord, we need not expect him to be with us and we need not be surprised if he allows us to be beaten down by the enemies of God and of righteousness. But if we follow his instructions and depend upon him for victory, the assurance given to Joshua may be ours: "There shall not a man be able to stand before thee all days of thy life; as I was with Moses, so I will be with thee; I will not fail thee nor forsake thee" (Josh. 1:5).

SOLOMON: THE PRODIGAL PRINCE

By L. O. Lineberger, Pastor Methodist Episcopal Church, Rutland, Ohio.

"And Solomon did that which was evil in the sight of the Lord, and he went not fully after the Lord." (1 Kings 11:6).

It is the purpose of this message to sketch the life of Solomon as we have it in the Bible, and here and there to point a moral from it.

I. His Childhood and Youth.

The background of the childhood and youth of Solomon was stained by many a sordid deed. We commonly think of Solomon as the child of advantage, one of the few born with a silver spoon in his mouth. At birth he seemed to step into everything that could make life in every way royal. But as a matter of fact he was born at a moral disadvantage. His father and mother had become man and wife as partners in a nameless sin. Every man is largely made by his mother. What kind of a mother, then, had Solomon? The answer to this question will let us into the secret of his character. She seems to have been a respected woman, but not always respectable. She was not a street-walking huzzy, but was by no means always modest or scrupulous in her moral conduct. She lacked the true dignity and womanly charm which unquestioned chastity lends to the character of the queens of her sex. She was loose and unthinking and in the finest sense unwomanly. This was Bathsheba, and Bathsheba was the mother of Solomon.

And as for David, his royal father, Solomon knew him at his worst. In all his younger days David had been a striver after God's heart; and by his devotion, his fine reverence, his skill and manly charm, he had risen to

the most exalted place within the power of his people to bestow. He was now a victorious and one of the most powerful of Eastern monarchs. He had marched at the head of his armies and pushed back the borders of his kingdom on every side. Under his strong and gifted hand the nation of Israel had passed from babyhood to full manhood. The very name of David, who scarcely ever lost a victory, was sufficient to strike terror into the hearts of all foes. This "darling of the songs of Israel" had been the maker of his nation. In David the Jewish people had risen to a place never before attained or approached by them.

And the kingdom, being strongly established under David's unquestioned sway, he settled down to an easier life than formerly he had enjoyed. He no longer went with his armies to the battle. These were under the able leadership of such men as Commander Joab and Captain Uriah the Hittite.

Now one evening after the burning heat of the day had passed, the king walked amid the cooling shadows upon the roof of his palace, and as he sauntered about his eyes fell upon Bathsheba, who was "very beautiful to look upon", washing herself upon the roof of her own house, which was hard by the king's palace. Bathsheba was the wife of Uriah, one of David's most trusted generals, now away in the service of his king. But David decided that henceforth Bathsheba must be his own wife, and she easily became a partner in a loathsome crime with him. She left her most faithful husband and came in secret to the king. She was not only a willing partner in David's immoral act, but joined him in an effort to get rid of her husband and thus to cover up their crime.

It is the age-old story: sin must be committed in the effort to conceal sin: Bathsheba and David sought to conceal their sordid act by adding murder to adultery. Shakespeare has well said, "One sin another doth provoke." And a German proverb says, "One sin opens

the door for another". Yes; and it is next to impossible not to enter the door thus forced wide by one's first transgression. David and Bathsheba, having committed one dark deed, came now to think sin allowable and easily fell prey to a yet blacker deed.

Solomon the son of Bathsheba, I say, was born at a disadvantage. His birth and boyhood were cast upon evil days. Solomon's name means "peace", but he was not privileged to come up in very peaceful times. The sins of his father began to be reproduced tenfold in the character of his brothers. This naturally peaceful and brilliant boy had to grow up with such young men as Amnon, Absalom and Adonijah—all of them "men of fierce passions and haughty temperments". Solomon was a clever child and received a good soul, but would he not be spoiled by such home influences? When he was a child, Amnon, David's oldest son, committed against Tamar his beautiful sister, one of the foulest crimes which sully the sacred page, and for that crime was murdered by Absalom. As a little lad he had seen Absalom lead a wild revolt against their father and perish in battle upon the field of blood. And when a young man he had witnessed the effort of Adonijah, another brother, to seize the throne of Israel. All of these ghastly things took place in David's house when Solomon was young.

No part of the world's literature offers a better opportunity for the study of sin in all its wily workings than that which depicts the later life of David. His wanton son, prince Ammon, commits incest with the lovely Tamar, for which David, though much chagrined and angered, neglects to discipline him. Absalom, stung with the shame and injustice of the hideous deed, takes revenge by killing Amnon at a banquet held for that purpose. In these deeds of lust and blood David saw the fatal similitude of his own crimes against Bathsheba and the noble Uriah. Dean Farrar well says of this murky hour of

David's life, "Dark spirits were walking in the house of the Psalmist of Israel. A brother had outraged his sister, and had fallen by his brother's hand." Verily, "whatsoever a man soweth, that shall he also reap." David is reaping a bountiful, if bitter and baneful, harvest of bitter fruits which have sprung from his own sowing. Tamar is disgraced; Amnon is dead; Absalom is a murderer in hiding.

But David is not done reaping yet. Absalom, now his oldest living son, is a son who holds for his father, could he but know it, many a sorrow and cutting grief. Absalom was outwardly good looking, but inwardly he was full of vileness and perfidy. He is the spoiled son of his now weak and failing father. In Absalom's peerless beauty and obvious genius the foolish king has boundless pride. But "Pride goeth before destruction, and a haughty spirit before a fall." There is a deadfall set for both David and Absalom, both father and son; it remains to be seen which will fall into the pit first and thus spare the other.

Absalom is now busy stealing the hearts of the people in his intention to steal the throne of Israel. His rich bribes and tempting promises bring the people quickly over to him, and soon King David is in flight from his palace.

When his father and mother fled before the armies of Absalom, little Solomon was with them. He witnessed the sad breaking up of the home; he passed with his parents through many a heart-shaking scene; he stood with David on the Hill of Zion and on the edge of the dark Kidron while the soldiers, bent on mischief, marched mob-fashion through the land. That was the longest and darkest of all David's dark days. But at length word comes that Absalom in his headstrong folly has perished. But that is no comfort to the stricken father. Once more the iron enters deep into his soul as he looks upon his handsome, but bad, son fallen in death. His mind leaps

backward to his misdeeds. Here is another torturing reminder of his own sins, and he cries, "O Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son." And so it is

"Often in the course
Of life's few fleeting years,
A single pleasure costs
The soul a thousand tears."

Solomon was with his father, too, as he wept under the olive trees of Jerusalem, and up the slopes of Olivet, and down the wilderness valley. These gloomy times must have made enduring impressions upon the mind of the young future king. This is how things stand now: Tamar is disgraced, Amnon is dead, and Absalom has just been killed. Things are in a lawless and upset condition. And Adonijah, now heir to the throne, seeing his chance conspires to seize it for himself. But Solomon was to be the next king, and he was crowned when about eighteen years of age, amid great strife and confusion.

Bred and born and brought up amid such scenes as these, what kind of a king will Solomon make? What kind of a life will he lead? What kind of a man will he be? He will doubtless be great, for the times are such as breed greatness, and his opportunity is a rare one. But will he be good?

II. His Kingly Glory.

Solomon proved himself to be a most kingly king. In every way as greatness goes he was great.

(1) *A Great Builder.* For all the misrule and strife of David's last days, he passed on to Solomon a rich heritage. He left to him a great name; a strong and compact empire. Moreover he placed in his hands many carefully thought-out plans. For a long time a temple to the Lord, rearing its golden dome on the Hill of Zion, had been David's most cherished dream. He had long pur-

posed to build God an House of Prayer, the outlines of which had for years been taking shape in the secret places of his heart. He made it known to Solomon and charged him to build the temple, which he did. And this House of the Ages which he so magnificently builded was the most conspicuous feature of "Solomon in all his glory." A thousand years later when our Lord wished to teach a lesson of trust in God, He pointed to the golden amaryllis and compared it to the glory that was Solomon's.

Solomon's wonderful temple became dear to the heart of every Jew, and caused many a poetic soul to break forth in fervent song such as:

"How amiable are thy tabernacles, Thou Lord of hosts!
My soul longeth, yea fainteth, for the courts of the Lord;"

or

"I had rather be a doorkeeper in the house of my God
Than to dwell in the tents of wickedness";

or again,

"I was glad when they said unto me,
Let us go into the house of the Lord."

To the Jews their temple was the earthly abode of Jehovah-God, and Solomon had builded his House.

(2) *A Man of Great Wisdom.* We are told that Solomon spake three thousand proverbs, and wrote a thousand and five songs. He is credited with having had the greatest learning and the broadest knowledge of any man of his time. At the opening of his reign he had prayed for wisdom above wealth or length of days, and by his steady pursuit of wisdom, had come to be one of the most sagacious of men.

One of the most striking illustrations of his superior insight is this: Two women came before the king bringing two infants, one was alive, the other was dead, and each woman claimed the living babe as her own. How could this be settled? It did not puzzle Solomon; at once he

saw a way out. He ordered a soldier to cut the living child in two, and give half to each woman. But one of them could not bear to see this done, and cried, "O my lord, give her the living child and by no means slay it." The king then knew which was the real mother and said, pointing to the woman who had cried, "*She* is the mother, give her the child."

(3) *A Man of Rare Personality.* Solomon was a most magnetic person. He drew around him the rich and powerful, the cultured and the grand as the loadstone draws to itself the tiny steels. The princeliest men and women of the times were members of his magnificent court. A hundrd thousand slaves stood in readiness to set to work at his word; thousands dined at his table daily. A queen of Southern Arabia, hearing of his greatness and wisdom, visited him, and when she saw that he was even greater and grander than she had heard, she stood speechless in his presence; and going away at length she declared that the half of Solomon's greatness had not been told her. But magnificance often proves a covering for giant wrongs. In Solomon's "glory" there lurked much that was vicious and inglorious.

III. His Glaring Sins.

That old Scripture which says, "The sins of the fathers shall be visited upon the children," seems a harsh one, but it is true. In the words of Dr. Farrar, "The grandeur of Solomon's inheritance was impaired by the personal deterioration of its glorious founder." David's sins, and Bathsheba's sins cast a blackening shadow over the reign of their illustrious son. Problems which David had made were left for Solomon to solve. For example, Joab should have been punished for his needless crimes, but Joab was a partner in David's secrets and the king dared not bring him to justice. So, at his death he commanded Solomon to do what he had been afraid to do.

"Thus conscience doth make cowards of us all", and sin keeps us back from many a known duty.

What were the sins of Solomon?

(1) *His Despotism.* He was one of the most magnificent of Oriental monarchs, but one of the most despotic too. He taxed his people to the breaking point. He made slaves of thousands of them, forcing them to labor in his huge building enterprises. He built the temple and his own gorgeous palace with enforced labor. He built his great buildings like the kings of Egypt built their pyramids and palaces—by turning the masses into slaves. Like his forefathers who made bricks in Egypt without straw and without pay, his many slaves, "labored without reward, suffered without redress, and perished without pity."

The people bore the all but tolerable burden while the imperial hand of Solomon ruled them, but his despotism fomented rebellion which brought forth ruin in the reign of Rehoboam his weaker son.

Perhaps the best evidence of Solomon's despotism is to be seen in the ominous fact that there were no prophets in his reign. The bold, free voice of the prophet had died. No Samuel or Nathan or Ahijah gave keenness or direction to the national conscience, as in the days of Saul or David. No prophet's voice was heard; no prophet's vision given. Under Solomon there was no place for these wholesome correctives of public corruption. Men spake in whispers under his despotic rule. There was no prophet's vision, and the people perished. Moral strength and spiritual religion all but died in Solomon's rosy reign.

(2) *His Polygamy.* We read that Solomon loved many strange women, and took to himself many wives. Also, that when he was old, his wives "turned away his heart after other gods." He became sensual, worldly, idolatrous. Under him the Hill of Zion became a hill of scandal. The temple was no longer the holy place in

Jerusalem; it gave way to his imposing harem and court. Solomon has entered upon sad decline. Polygamy and superstition are fast undoing the nation. It might just as truly be said of Solomon as of Jereboam later, "he made Israel to sin." His reign was one of peace, but it was also one of spiritual torpor and death.

Solomon reigned forty years over Israel, and because of his vices, died prematurely. If he outdistanced his father in sagacity and splendor, he also exceeded him in personal sins. While his sins were a bit more respectable, and not quite so shocking as his father's, yet they were far more deadly. David had a half dozen wives, but Solomon had a thousand. David was simple, believing and most human in his interests, his struggles and his sins. He sinned grossly, but repented heartily. Solomon sinned hugely and never repented. He acted out the fatal assumption—and the people with him—that the king could do no wrong. David was so warmly human and approachable that men loved him passionately, followed him eagerly, and died for him willingly. Solomon was so grand and unapproachable that men marvelled at him, stood in awe of him, but could not love him. The splendid buildings he reared, the thousand burnt offerings he would offer at one time, the ten thousand who dined daily at his table, the hundred thousand slaves who did his work, his astuteness in government—these were things to inspire the wonder of men, but not their love. It was this pomp and display of superior intellect that struck the queen of Sheba dumb. Solomon in all his glory was gaudy: the lilies of the field are better dressed.

Solomon more than justified Samuel's fears of Israel's craze for a king like the nations. He found the people free, but left them enslaved; he found them simple and happy, but left them luxurious and discontent; he found them devoted to one God, he left them going after many heathen deities. Along side of the altars of Jehovah he erected altars to the foul gods of the pagans which

came to be adored "on every high hill and under every green tree."

The empire of David was fast crumbling. Has David's son come to this? Yes; David's son and David's *sins*. "And Solomon did that which was evil in the sight of the Lord, and he went not fully after the Lord."

> "'Tis but the moral of all human tales;
> 'Tis but the same rehearsal of the past:
> First freedom and then glory; when that fails,
> Wealth, vice, corruption—barbarism at last."

Solomon was never a religious man. He was essentially worldly. His wisdom was the wisdom of this world. He was very shrewd, but his eminence was purely an intellectual one. He had prayed for discernment of heart and breadth of mind, both of which he got to his undoing. His genius made him soulless, wicked. His breadth of mind led him to tolerate everything. Solomon teaches us that it is possible to be too "broad minded", to know too much.

IV. The Conclusion of the Matter.

Solomon, it seems, was not the author of Ecclesiastes, but the author of that strange book must have had him in mind as he wrote. In any case, Ecclesiastes impersonates Solomon. It sets before us a side of the Prodigal Prince which the book of Kings left untold. Here is a true picture of King Solomon and of every Solomon. After having tried everything the old world offers, the king turns pessimist, debater and preacher and states a tenet which he has found true in his life: "Vanity of vanities, all is vanity and vexation of spirit", he says. This is the text upon which he preaches his gloomy sermon. He contends that life is but an emptiness, a mere striving after wind. It is a meaningless, hopeless tangle. All things recur in a dreary round, and a tiresome rigmarole. A generation

comes and goes—another. The sun rises in the east every blessed morning. Oh if it would only rise in the west now and then! how refreshing it would be! but it does not. It's the same old story every new day. The wind blows about the same way one year after another; the rivers all flow down to the sea; the seasons come and go in the same old way, there is no change—nothing new under the sun. And, man's appetites are never satisfied, no matter how often gratified: the eyes are never full of seeing; the ears never full of hearing! man's hungers are never slaked. Pleasure, even clean pleasure, is an empty thing. Even wisdom, which Solomon had in a surpassing measure, is also vanity and emptiness: the wise man ends just as the fool after all. We have nothing to say about birth; nothing about death; and we can control our destinies no more than the seasons All is fixed. And man must stay in this tiresome round; he cannot do a thing to get out of it. He spends all for health or wealth, but disease and misfortune come and rob him of both, and he dies in the end like a beggar or a beast. "Vanity, vanity", he shouts, "this is the worst of all possible worlds." Those lines of a modern writer might have come from the cynical pen of Solomon:

"Nothing to do but work,
Nothing to eat but food,
Nothing to wear but clothes,
To keep one from being nude.

"Nothing to read but words,
Nothing to cast but votes,
Nothing to hear but sounds,
Nothing to sail but boats.

"Nothing to see but sights,
Nothing to quench but thirst,
Nothing to have but what we've got,
Thus through life we're cursed.

"Nothing to strike but a gait,
Everywhere moves that goes,
Nothing at all but common sense
Can ever withstand these woes."

But neither common nor uncommon sense will do it. Solomon, as we have seen, had more than common sense; he enjoyed everything that the sensuous world could give, but everything he touched turned to ashes in his hands. To this man who had missed heaven's way and grown embittered in his folly, life was but an empty lie, a shadowy seeming. *It will prove so to anyone who abuses it.* But life is not a futile striving after wind, except to those who bow, like Solomon, to environment and live for what they can eat and enjoy. In one of his essays, Dr. Frank Crane asks: "Where are the cowards who bow down to environment, who think they are made of what they eat?" and goes on to say, "I am not wax. I am energy. I have my ideas to work out, and the universe is given me for raw material. I am a vortex launched in chaos to suck it into shape." Every man finds or loses himself. Solomon has lost himself, hence his sombre moaning.

This is the way of the Prodigal of the Old Testament. That other Prodigal—the New Testament prodigal—went away from the Father and came back; but the prodigal Solomon seems never to have returned to the Father's house.

But he did cease moaning long enough to give some excellent advice based on dear experience. Hear him: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." And, "Let us", he says, "hear the conclusion to the whole matter: Fear God and keep his commandments: for this is *whole* duty of man." But how much greater weight would this Preacher's preaching have with us if it had been matched by practice!

Solomon died like Sampson, and saying with him in effect—

"So much I feel my general spirit droop,
My hope all flat, nature within me seems
In all her functions weary of herself,
My race of glory run, and race of shame,
And I shall shortly be with them that rest."

"When there is no vision the people perish", the wise king had said, but he himself had been the greatest violator of the maxim. He makes think of England's gifted prodigal, the poet Byron, who approaches the end in doleful hopelessness saying,

"My days are in the yellow leaf,
The leaf, the flower, the fruit are gone,
The worm, the canker, and the grief
Are mine alone."

"A GOOD MINISTER OF CHRIST JESUS."

By I. G. Murray, Johnson City, Tennessee.

Ten Points of Vital Importance.

Paul in writing to his beloved Timothy (I. Tim. 4:6) sets forth certain requirements of "a good minister of Christ Jesus." Those interested may study these at will by referring to First and Second Timothy.

It is the purpose of this article to give the subject a still wider range of treatment.

Some points worthy of careful study and strict observance on the part of ministers are given below:

1. As to his body. He needs all the vitality and strength which nature, proper diet and temperate exercise can give him. His duties are multitudinous, most exacting and exhausting. Those in army service hardly need more.

This body should be well trained so as to give ease and grace in carriage and action, and to insure the best possible conservation of strength and energy.

The minister's body should be fully developed. It seems hardly reverent for a mere boy to enter upon the duties and service of a minister. Complete training, and a full and virile manhood, display more respect for the exalted calling. The Levitical priesthood extended from thirty to fifty years. Though we find no limit in age for prophets and apostles, the above fact is at least suggestive. It is true that Samuel was called in youth, but he was first called for training under Eli.

Then, too, the minister needs a sound body. Church people do not like to look upon the blind and the crippled in the pulpit; and they can seldom render acceptable service. Such were barred from the Mosaic priesthood.

A minister should be clothed in becoming and "modest apparel," suitable to the dignity of his office and the service which he renders. He is more than a mere man; he is God's chosen and called representative to proclaim to lost men everywhere the everlasting gospel and should be thus esteemed. This writer could never find it in his mind to don the extreme clothing of some of the clergy, but still always admires the minister whose clothing was suggestive of his office. A study of the garments of the priesthood of the Old Testament has left a feeling that perhaps ministers of today, in some instances at least, are too democratic in their dress, even to the lowering of their dignity and a consequent loss of respect for them on the part of their parishioners and the public at large. Something distinctive seems more in taste and begets respect and reverence for the minister as God's servant. The neat dress suit is beyond doubt better suited to pulpit wear. The short coat and ordinary street and business suit here seem out of place.

The minister should be clean. His clothing can at least be clean, free of spots and pressed. Then his body, which like any Christian's body is supposed to be the temple of the Holy Spirit, (I. Cor. 3:16), must be kept clean. If he uses tobacco in any form he can not measure up to this ideal. The cigarette is intolerable for the preacher. This writer would hesitate to vote for any one for his pastor who uses "the weed" in any way. Who wants a pastor in his home or pulpit whose very presence is offensive with disgusting tobacco odors, filthy mouth and teeth and foul breath? God's word requires that they who bear the vessels of the Lord shall be clean. Ministers of the gospel standing around the front entrances of churches and other places of public meetings and religious assemblies, which they are supposed to

attend, smoking, chewing and expectorating and telling yarns, present a sorry spectacle.

2. *Mental training.* God does not call the simple minded and mentally deficient into the ministry. A study of the prophets and apostles will convince one as to the truthfulness of this statement. God can use ignorance in the life of a preacher no more than in the life of any other man. Uneducated men have wrought with great success, but they were by no means ignorant. Colleges and seminaries stand open to all who are willing to make a fight for an education, and a minister unwilling to avail himself of such advantages is culpable, and should be refused license and ordination. Incomparable mental equipment made the lamented Dr. John A. Broadus a most attractive and compelling preacher. Some have had their training outside of schools, but they were trained nevertheless. Opportunities for ministerial education stand unsurpassed, and the young minister who lets them pass unimproved is in his own light. It would be better for all concerned to defer marriage until he has finished his education. But if married before he decides to preach, he should go to school any way, as many have done.

3. *An experience of grace.* The minister is his Lord's witness and should not speak from hearsay, but like Paul when he said, "I know him whom I have believed." Paul when put on trial, related, as his defense, his experience of salvation on Damascus road. Without this prime requisite the minister is not a called minister, and like false prophets of old he has no message for which he can personally vouch. Such testimony is disallowed in our courts. Preaching with him is a perfunctory business. The preacher is preeminently his Lord's witness. Acts 1:8,

4. *Ability to Preach.* If a man has no natural gifts in

public address he has no business in the ministry. Good, well-meaning laymen, at times, have spoiled their lives by entering the ministry. Thoughtful pastors and friends should discourage such a course and thus save them from humiliation and failure. The writer, many years ago, had in his congregation a young minister who was ignorant and stuttered. He was a laughing stock, and should not have been licensed. Churches and ordaining councils should obey the New Testament and "lay hands hastily on no man." I Tim. 5:22.

5. *Cultured Manners.* The minister should be first of all a gentleman, well versed in social amenities and requirements, able to appear at ease in any company. A course of training in such things would be profitable in theological seminaries and other training schools. Many ministers are reared in homes where cultured manners are lacking. There are books on good manners which they might study with profit. Refined people do not want a "rube" for a pastor, who will embarrass them at the table or at social functions. The many pieces of silver are sometimes embarrassingly numerous on tables, but the pastor should be equal to all occasions. He ought to strive to be a gentleman of faultless manners everywhere.

6. *Informed.* He should be a man of books, having at his command, as nearly as possible, a limitless stock of information. The Bible is the preacher's great law book and he should use it like a skilled attorney in court. A man may be a faultless platform speaker, and yet a poor preacher. The people attend church with hungry hearts to hear the gospel and should not be sent away empty, but be fed upon the bread of life. Then, he should glean from the widest possible range of books, magazines and papers; and also be an expert in reading and interpreting human nature. By this latter he is able to extricate him-

self from entangling and trying situations and avoid fatal blunders.

7. *Unshakable Convictions.* That the Bible is the inspired word of God; that there is a heaven to gain and a hell to shun; that men are eternally lost without knowledge of the Son of God and salvation through Him; and that He is coming again to call the quick and the dead to meet Him in judgment. In short he must accept the teachings of the Bible in full, and "be ready at all times to give a reason for the hope that is in him," "set for the defense of the gospel." Only men with convictions, and courage to stand by them, are of any account in politics or religion.

8. *An Uncommon Amount of Common Sense.* The pastor should be skilled in diplomacy, as much so in his line as is the foreign ambassador in his. He should not resort to deceit and falsehood, but strive at all times to exercise sound judgment. At this point otherwise good men often fail. Matters of large and infinite importance are in the minister's hands, and due and prayerful caution should characterize his words and actions. Carelessly made mistakes are usually without remedy. Common sense is the way of avoiding many painful experiences which vex, and sometimes destroy the pastor's usefulness.

9. *A Call of God to Preach.* Paul was thankful that "Christ Jesus our Lord counted me faithful putting me into the ministry." I Tim. 1:12.

Every minister should have this abiding conviction, else he has no commission. There should be a desire, yea an inward urge to preach, a sense of fitness for the service, a passion for and ability in saving the lost, and a readiness to go wherever God in his providence may send him, salary being only a secondary consideration.

Feeling thus there is an irresistable motive, a willing-

ness to spend and be spent and a "woe is me if I preach not the gospel." Would that all ministers were so impelled! All men, everywhere, would much sooner learn of Jesus and His power to save.

10. *A Shepherd's Heart.* The true shepherd loves his sheep and will lay down his life for them. His love and sympathy for his people causes him to enter gladly into their sorrows and crushing perplexities. He is with them in life and in death, and with the Word of God is their support at the open grave-side. He justly appreciates and appraises their virtues, and with tenderness and patience, without compromise, bears with them in their weaknesses. He feeds them when hungry, leads them in and out to pasture and slakes their thirst at streams of living water; and is their defense against marauding wolves that seek to destroy them.

The face of the ideal pastor-shepherd is ever radiant with love and sympathy, emanating from a warm, sincere and tender heart, refined and sanctified by a broad Christian culture and the indwelling of the Holy Spirit.

In the human body are hundreds of muscles, one fourth of them being in the neck and face. Surely God wanted the soul to have ample expression for all its kindly impulses as it shines forth through our facial features and expessions. The eyes are the windows of the soul. The true pastor should carry on his face that gentle smile which will not come off, and hold forth to all that friendly and approachable attitude which will make one feel free to approach him and easy in his presence. Solomon said wisely, "As in the water face answereth to face; so the heart of man to man."

With all these characteristics, and others just as necessary, and "a conscience void of offense toward God and man," the minister of Jesus should be a happy man; and

he is the world's mightiest force for righteousness. Well might angels covet such a service! When his labors are ended, men will rise up and call him blessed and waves of holy influences will break only against the shores of eternity. Faithful unto death a crown of life awaits him, an abundant entrance, and his Master's "Well done thou good and faithful servant." Blessed service.

THE MISSIONARY SIGNIFICANCE OF THE TORONTO CONFERENCE

By Professor G. S. Dobbins, Th.D., Southern Baptist Theological Seminary.

The idea of representative Christians meeting to confer about matters of common interest and concern is not new. Luke records in the fifteenth chapter of the Acts the account of the first Baptist convention of history. It contains many instructive lessons.

This Jerusalem conference, while concerned with a doctrinal issue, was called primarily in the interest of missions. The question which lay behind that of circumcision was the extension of Christianity to include Gentiles on equal terms with Jews. The narrower problem was, "Must a Gentile become a Jew in order to be a Christian?" But the broader problem was, "Shall Christianity be a provincial or a world-wide religion?"

The issue was faced in characteristic Baptist fashion. Representatives from the churches came together in Jerusalem, not to receive orders from even so authoritative source as the Apostles, with Peter at their head, but to discuss the question pro and con, and to reach a conclusion based on the Scriptures, experience, and common sense. There was "much disputing," then Brother Peter made a speech showing how his eyes had been opened to the universality of the gospel, and that Jew and Gentile are saved alike through the grace of the Lord Jesus. Then Paul and Barnabas spoke, giving instance after instance of the power of the Holy Spirit in the conversion of the heathen without any necessity of their first becoming subject to the Mosaic ceremonial law. Then James, the brother of our Lord, and probably moderator of the council, spoke briefly, and introduced a resolution which seems

unanimously to have been carried. James took the ground that there was a sense in which the Judaizers were right, in that these Gentile Christians should be taught to observe the fundamental morality of the Old Testament, which is binding upon all alike; but that it was unnecessary for them to subject themselves to the Mosaic ceremonial law, including circumcision.

The decision reached had the authority of influence only. There is no indication that it was binding on the churches in any way, except as they chose to abide by it. But the conclusion, arrived at through open discussion, marked an epoch in Christian history. It turned the tide for foreign missions, and definitely placed the great leaders of the early movement on the side of a world-wide program. There were in the meeting, speaking from the same platform with Peter, Paul, Barnabas, James, those who were dead wrong, and who advocated a deadly heresy. They were evidently good men, earnest and sincere, but mistaken; and they were led to the light through reasoning and the power of the truth, not by censorious criticism and condemnation.

The decision brought strength and joy to the little scattered groups of Gentile Christians throughout Asia Minor, and was to prove a source of comfort and help to the missionaries in the long struggle with Judaizers and their descendants through the centuries.

Let us turn now to another Baptist Conference held nearly two thousand years later in the city of Toronto, Canada. There were many minor questions involved, some practical and some doctrinal; but the supreme issue was almost identical with that of the Jerusalem meeting: "Shall our Baptist program be provincial or world-wide?" Many dangers have within recent years threatened our world-wide outlook and our program of world-evangelism, as well as our world-fellowship as a people

called Baptists. What ought we to do about it? To what extent has Baptist life rooted itself in the world's life? How vital is our Baptist principle of unity? What contributions have we made and are we making to the world's religious life? What remains to be done if Baptist life is to continue thus powerfully to affect the world's life in the future?

The Toronto meeting as a whole and the platform discussions in particular aid us in arriving at a constructive answer to these questions.

1. *Baptist life has struck its roots deep down into the world's life.* According to Vedder, the historian, there were 20,000 Baptists in the world 250 years ago, and they were harassed and persecuted, imprisoned and exiled. Newman estimates that there were 500 Baptists in the United States 200 years ago, and they were looked upon as dangerous heretics and cranks. One hundred years later (1821) Baptists have increased to approximately 300,000; fifty years later they have grown to approximately two and a half millions; and during the last fifty years Baptists have increased at the unparalleled rate of 200,000 per year, numbering now, in round figures, 12,000,000 church members (which, as Catholics and some others count, would give us a potential Baptist constituency of nearly fifty millions.)

These cold figures suddenly took on life when 8,000 representatives of sixty-five different Baptist groups totaling 12,000,000 church members gathered in a great auditorium for fellowship and discussion. Not often in a lifetime is it given to one to experience such a thrill as came when one after another of these groups responded to the "Roll Call of Nations" through a representative who brought a brief message to the assembly. Though many could not speak our common English tongue, there was a feeling that all spoke the language of Zion, and

though we had never seen each other's faces before, nor probably would ever see them again on the earth, we belonged to a spiritual family that made us all kinsmen and friends. This sense of thus belonging to a world-group of like-minded brethren gave to many a deepened realization of the universality of our mission and message from which we can never escape.

Baptist life is no longer in a corner. The seeds of truth which we have been sowing have not fallen on stony or shallaw ground. So long as sixty-five groups, representing 12,000,000 church members, with "one Lord, one faith, one baptism," are scattered throughout the world, the principles for which we stand will not fail from the earth!

2. *Baptists have demonstrated a vital principle of unity.* How are scattered religious groups to maintain unity and cooperation? There are, in general, two principles, with modifications—the autocratic and the democratic. When, some three hundred years after the council at Jerusalem, the Council of Nicea was held, the former principle was adopted and the latter rejected. Constantine, Emperor of Rome, presided, and the findings of this council had the force of law. Seldom has any greater disaster befallen Christianity than this assumption that unity and cooperation may be secured only by ecclesiastical authority; yet the vast majority of the Christian world still adheres to this theory.

The absolute independence of the churches from ecclesiastical authority has always been a fundamental Baptist contention. For nearly fifteen hundred years the wisdom of the so-called Christian leadership of the world has been almost solidly against us. Men have said that the theory simply would not work; that if every church is free and autonomous the result will be confusion, dis-

unity, weakness, heresy run wild, ultimate disintegration. Unquestionably the problem is a serious one, and the dangers are many and obvious. Can effective cooperation on a large scale be achieved among churches that admit no ecclesiastical authority whatsoever?

It is certain that such cooperation can be secured only as the result of essential unity of belief and purpose, and not through imposition. But how? The answer comes to us from the Jerusalem meeting: Through conference, discussion, prayer, fellowship, by means of which we come to know one another better, to think and pray and worship together, to settle our differences by thinking them through together, and arriving at conclusions that bring harmony and accord and stir to fresh enthusiasm for the common tasks which Christ has committed to us.

Not all that was said from the Toronto platform was agreeable to all groups; but all were agreed that these representatives of divergent groups had the right to say what was on their minds and hearts. To refuse this right, and to have presented only one viewpoint, would have been thoroughly undemocratic and unbaptistic. Catholics may see to it that only one side is presented, but not Baptists. We will hear all sides, and then each "little democracy" will choose as Spirit-guided conscience dictates.

The significance of this demonstration of vital unity, when a vast multitude of Baptists thought and prayed themselves together concerning some matters of utmost importance, without the semblance of imposed ecclesiastical authority, is very great for our missionary enterprise. Never was the pressure greater than now to wipe out all distinctive denominational differences and present "a united front" in foreign missions. Only thus, we are told, can we secure unity and effectiveness, and only a

"national church" with an episcopal form of government can meet the emergencies and demands of the present hour in China, Japan, India, and other mission fields. We have through the years stedfastly refused to yield to this pressure, and will refuse so long as we are true to our New Testament heritage. But we must demonstrate that ours is a better way, and that it works. How shall we do this if we draw apart from each other, declining to meet together and discuss our agreements and differences as Baptists, and contenting ourselves with local or sectional programs instead of clasping hands as Baptists of the world in a world program?

The most powerful movement in the world today is that toward democracy. Our forefathers led this movement when to do so cost them their lives. This democratic movement is in grave danger of being perverted and misled. Let us not surrender our advantage and our opportunity for world leadership because of internal differences, but rather let us adjust and compose our differences through discussion and prayer on a high Christian plane until we demonstrate to the world the effectiveness of a pure spiritual democracy.

3. *Baptists have still a stupendous, imperative, challenging unfinished task.* Notwithstanding the glorious gains which have been made, relatively we have just made a good beginning. The victory for our conception of church government and of human government is far from won. The vast majority of the peoples of this earth are still in political and spiritual bondage, with little prospect of freedom unless the principles of the New Testament shall be given right of way both in Church and in State. We have but begun to make an impression on ecclesiasticism with our spiritual conception of religion and of the believer's competency with God. The seat of authority

in religion continues to shift back and forth from an infallible church to arbitrary individual opinion, and we believe there can be no rest until the Baptist contention for an authoritative Book is freely accepted. Surely we cannot rest with this responsibility unfulfilled.

While the battle has been won in many lands for religious liberty the struggle is by no means ended, and must continue until there is freedom of worship and of conscience for every man on earth. Baptists will not be willing to cease their championship of this imperious cause at a time when their witness and influence are sorely needed, and will count for more than perhaps ever before in history.

Twelve million Baptists make an impressive total until we stop to compare this number with the unreached multitudes of the world. The appalling fact is that a round billion people have never heard the name of Christ, and at the present rate of missionary progress are doomed to Christless graves and a Christless eternity. Of the remainder who have heard the Christian message the vast majority have received it in more or less perverted form, and only by closing our eyes to the plain teaching of the New Testament can we believe that their faith is saving faith. Can we rest content to possess the saving message of Christ and at the very time when our numbers and prosperity make it possible to give it to all the world become complacent and provincial? The deep need of the world and the unparalleled opportunity of our age combine to present to Baptists a missionary challenge from which we dare not turn aside.

More than anything else the Toronto meeting emphasized the challenge of this missionary opportunity and responsibility. As we looked into the faces and clasped the hands of these brethren from the ends of the

earth the Baptist task assumed more and more the proportions of a world task; and as we listened to the impassioned appeals of the missionaries for re-enforcements our hearts were stirred with renewed desire to catch step with our fellow-Baptists of every land and tongue in a mighty forward movement to take the gospel and its fruits to those who sit in darkness and in the shadow of death.

The prophet Amos raised the question, "Can two walk together except they be agreed?" The obvious implication is that unity is essential to cooperation. But is it not in walking together that those who have fundamental common interest become agreed? Our Baptist problem at this crucial juncture is as a denomination to learn better how to walk together, to work together, to think together, to the end that we may give the whole gospel to the whole world. How can we accomplish this great purpose if our Baptist meetings are confined to State or sectional or even national boundaries?

Let us dare to disagree with one another when convictions demand, as Peter and Paul and Barnabas and James dared to disagree with the Jerusalem brethren; but let us not dare break fellowship over our differences unless they become insuperable barriers to unity, but rather continue to talk and think and pray ourselves together in a constructive Baptist program of world-evangelization.

A TENTATIVE MEDITATION ON THE SUFFERINGS OF GOD.

By A. L. Vail, D.D., Philadelphia.

When I was a boy my mother said to me, "I can't believe that Divinity can suffer." She probably got that saying from the Methodist preachers with whom she was more intimately associated than with any others. However that may be, her remark fastened itself in my memory, though doubtless my thinking then on this subject did not get very far. Much water of discussion has flowed past the wheel of the theological mill since then, and the average thinking of believers concerning God has come through many swirls of controversy producing considerable modification of their understanding of Him in various ways. This fluctuating tide has felt in more recent times the impact of current conceptions of the personality of Jesus. They have centered more in its unity as in contrast with the earlier one of duality, by which he might suffer in one of His two natures while not in the other. One result is that we have now a doctrine of God as a sufferer so extreme that it seems to make Him a victim of circumstances in that He must suffer; with final tendency toward the conclusion that He must suffer eternally on account of the sins of His creatures.

With which of these views do I agree? With neither. (My view is negligible except in connection with this meditation.) The scriptures seem to me to teach that the Creator can and does suffer voluntarily on account of human sin, and this is necessary to the reconciliation between these two which the gospel provides. The suffering of God in Jesus was neither irrelevant nor insincere. This suffering was extraordinary in the extreme to which it went to meet the necessities of his own nature. But

all this is true in harmony with the supremacy of the divine will. This seems to involve that as certainly as God can suffer voluntarily for us, He can will not to do so. When theologians propose to confine the will of God, to tie it to any chariot of human conception, they overstep the bounds of their privilege and capacity. They have no right to do this and no power. The condescension of the Infinite into our conditions temporarily for a specific purpose is one thing. His surrender of His sovereign control over Himself to accommodate the limitations of human reason is another thing. He has the inalienable right to be free of all bondage to human reason or sentiment.

But personality is essential to responsibility. Until we think of God as personal, we may not think of Him as responsible. And if the supreme personality, by whom all came into being and are sustained, cannot suffer, it seems highly improbable, if not impossible, that He can sympathize with those who suffer; otherwise, when He made man He endowed him with a very important ability that has no counterpart in God Himself, which seems to be absurd.

All that we know here in this relation is what God reveals to us. He reveals that the sin of mankind grieves Him with a grief because of which He humbles Himself extremely in order to bridge the chasm between Him and us. He will see the results of His suffering and be satisfied, and when He is satisfied this suffering will cease. But can He cease to suffer while sinners remain impenitent? Must He not continue to suffer as long as any creature continues to sin? If we were able to accept some scheme for the solution of this dilemma through annihilation of all the impenitent, or ultimate restoration of all concerned, light might arise in that way. But not being able to do this consistently with what appears to be the plain teach-

ing of scripture, we seem to have come to the close of our meditation unless we can find assistance in some other direction.

It seems to me that another source of suggestion at least is available legitimately. What I am about to propose may not be new to the reader, but I do not recall ever having seen it elsewhere. The trail of meditation here opening is along the line of the parallelism between man's possible escape from suffering through his own self-control and the same escape by God through the same course. The thought of the Creator in producing humanity in his own image and likeness appears pertinent in this connection. The record of the origin of man differentiates him from all the lower orders of life on earth. The preceding creatures capable of suffering had all arisen into self consciousness from their ancestral sources, or at least precedent and related. But man appeared on a distinctly different plan; that is, the sole source of humanity above the physical part, all of him which suffers as God does, is expressed in the words, *image* and *likeness*. The only illumination of these terms in the original record indicates that they point toward the supremacy of man over the lower animals, having "dominion" over them. How? Not through physical power for he lacks it. Not through intellectual superiority, which, while he has it much, he still does not have it for complete or satisfactory dominion. He can invent a trap that catches an animal, or a man, but some animals have inventive ability closely kin to his; and when he has captured the animal he has not subjected it in the higher sense of having dominion over it, dominating its will and affections, its nature in any sense. To get any satisfactory understanding of the dominion in the image and likeness words, we must lift them into the higher kind of control. I do not read Genesis satisfactorily at this point

until I understand it to mean that man's supremacy over the animals was to be psychological, that is, he was empowered to impose his own will in such way that they would obey him spontaneously. As long as man obeyed God the others would obey man. If this ruler of the world below Him had not sinned his rulership would have been perpetual and complete, and the responsiveness of a dog or horse would have been prompt and complete to his master's word or gesture, his will in any way communicated.

This course of revelation and reverent reasoning brings us to the problem of man's mastery over the lower, or in any way undesirable, in himself. How does a man master himself, reduce or control the discords in his own impulses, passions, appetites and sufferings from whatever source? He does it through his own will, through the power by which he refuses to recognize them, and so he practically annihilates them, makes them to be as though they were not. He does not know them because he refuses to think about them. The supreme achievement in education is in the development of this power, the power of concentration, the power to minimize and eliminate the negative from the mind by cultivating and perfecting the positive, or the unprofitable by the profitable, or the base by the noble, or the painful by the pleasurable, or the suffering by the satisfying and sanctifying. This is education, not memorizing facts and figures, but marshalling and improving inherent forces for the manipulation of all the elements in any situation, the ability to think the undesirable out of the way and think the desirable into the way in which the thinker determines to go. This is true in the inferior and hampered life which we live here, a life the leading purpose of which is to qualify us for the better life hereafter. And the Christian anticipates an existence beyond,continuous and pro-

gressive, which shall be free from this entire depression and restraint of the physical. Of that future we know but little. We cannot easily think of ourselves as freed from the flesh as a hindrance to the best in us in our future possibilities as indcated by the glimpses given us in the Bible. But we are justified in the expectation that our released spirits will find an opportunity much improved in our power to think and feel as we desire when our desires will be at their best without embarrassment from any evil. If the best minds and the purest spirits can do here what we know them to be doing all the time, forgetting what they do not wish to remember and rejecting what they are tempted to accept, what will they, and we, not be able to do after entering on that higher liberty and light of the children of God; and still more from stage to stage of those exercises in leadership and self-perfecting concerning which the scriptures give us inspiring intimations? May we not anticipate that all the redeemed will reach a life in which they can eliminatee very distracting and depressing and sorrowful thing from their minds whenever it is proper for them to do so?

If we have been thinking straight so far, what difficulty do we have left concerning the cessation of suffering in God? I see none at all. The Infinite and Holy One can shut out all that He does not choose to retain. He can suffer in the contemplation of sin and He can cease to contemplate sin by His own will to do so. We may have difficulty in grasping this now. We are so enmeshed and entangled in the clinging and corrupting flesh that the free and pure life even for ourselves may become entangled and marred as we contemplate it; and beyond ourselves, thinking of God, who is Spirit, we may relieve our attention by casting the whole problem without reason beyond our contemplation to be left to the impenetrable future. But what

we are doing here is to find, through the known possibilities of our present life, a rational anticipation of perfection beyond, not only for God but also for all believers because they are the children of God.

We are in a time of curiously crooked and inconsistent thinking about religion. Men profess to take the New Testament as their guide, and straightway they complacently, and more or less completely, contradict its distinct statements. They also sometimes mix two elements of their belief in such way as to sound reason renders them incompatible. The subject here under consideration illustrates this. By a widely extended consent sin is now greatly minimized or totally denied; while on the other hand, is promulgated, in close proximity to the elimination of sin, a doctrine of the eternal suffering of God, sometimes pushed to such extreme as to deny God as presented in the Bible. While it is held that sin is not a very serious affair, or even that it is not a fact at all, the suffering of God on lower lines of sympathy with the sufferings of men in the present life is magnified beyond reason. This is a convenient view in the interest of the common charity which is substituted by them for redemption as taught in the scriptures. Without denying that God suffers in sympathy with the natural sufferings of humanity, we here maintain that He must suffer for sin far beyond such suffering; and in both kinds He can end the suffering when He is pleased to do so. In this He does perfectly what men do imperfectly, and righteously what men do unrighteously.

THE ATONEMENT AND DEMOCRACY

By Rev. A. D. Belden, B.D.

(Author of "God's Better Thing.")

The word "Atonement" appears in the New Testament only once—in Romans 5,11: "We also rejoice in God through our Lord Jesus Christ, through whom we have now received the atonement"; but here the word would be better rendered "reconciliation," as is done in the Revised Version, or the meaning of the Greek word may be very well rendered "at-one-ment."

The retention of the term atonement, however, is useful as suggesting the intimate connection that St. Paul makes between the Cross of Christ and the solidarity of the race. This is specially emphasized in some of his other statements, such as, "For we thus judge that if one died for all, then all died."

It is important to realize that when the Apostle Paul uses the term "atonement," or "reconciliation," here, he is not thinking so much of a doctrine of atonement, of a piece of mystical theology, as rather of a very definite experience—a fact in the lives of the men who knew Jesus.

We ought to understand very clearly in these days that we are not saved by theology, but by religion. We are not saved by our theoretical understanding of God's relationship to us, but by the actual relation realized in our experience. Just as there would be no astronomy without the heavenly bodies, so there could be no theologies without religious experience. The vital thing is the experience. The theory changes with increased knowledge—indeed, it is well to remember that there have been something like a dozen widely accepted theories of the atonement in the course of Christian history, none of

which may be described as entirely satisfactory to the modern mind. It is instructive to recall that for nearly a thousand years the Christian Church thrived upon a doctrine of the atonement associated with the Greek Father Irenaeus, that would find very few champions in these days, even amongst the most orthodox. It was the theory that at Calvary Jesus was paid over by God as a ransom to the devil. The devil, however, was not strong enough, or clever enough, to hold his ransom, who slipped through his fingers and rose from the dead. So man was delivered, Christ suffered no harm, and only the devil was worsted. Yet even through so crude a theory, which nevertheless retains a grain of truth, the great common experience of reconciliation with God was mediated, and for nearly one thousand years men did receive the jewel of the gospel in this strange setting. It is then to the experience of atonement that we must direct our attention.

The disciples found that in contact with Christ their hearts were drawn to God in a new and more powerful experience of His presence and His love. Through Christ they came to the Father, they learned what God was like. This experience began before Calvary. Through Jesus they learned that God was a God who forgave sin, even "unto seventy times seven." But at Calvary the love of God which dwelt in Jesus blazed forth with supreme splendour, revealing itself as ready for any and every sacrifice required for human redemption. In the belief of Paul, whatever objective atonement human sin demanded was guaranteed by the death of Jesus. Brought up as the apostles were in the atmosphere of Jewish religion, they could not conceive of human deliverance from sin without sacrifice, and whilst possibly their visualization of the type of sacrifice required may not be possible to us, the principle holds good self-evidently that without such

sacrifice of the best on behalf of the worst there can be no deliverance from sin.

This is a principle that we see operative about us in our own life. Human sin flings an often well-nigh intolerable burden of sacrifice and redemptive effort on to the shoulders of the pure and the good and the true. What we have learned of Jesus compels us to carry that principle right up to the God-head as the fountain of such redeeming energy—as indeed the ultimate and supreme sacrifice.

We may say with reverent truthfulness that we do not know all that may be involved in this objective atonement —that we only know from Jesus and His Cross that the great transaction is done or the great process is in being. Through the Lord Jesus Christ we receive the atonement whatever it may involve. Here is a truth that should relieve souls that are perplexed theologically. The receipt of Jesus is the receipt of the atonement. Whatever be the truth about His Cross, whatever its efficacy, it can be ours only as we receive the Crucified, and it can be ours by receiving Him, however little or however much we may understand the doctrine. As John Oxenham has so eloquently expressed it in his poem, "Credo":

> Not what but Whom I do believe,
> That in my darkest hour of need
> Hath comfort that no mortal creed
> To mortal man can give.
> Not what but Whom.

Christ is to us Himself the pledge, in terms of most solemn sacrifice, terms so ultimate for our human condition—a sacrament of broken body and poured-out blood —that God *is on our side against our sin,* and however far that sin may have run beyond the power of our righting it cannot escape His atoning effort. To receive this truth

with one's whole faith is to experience reconciliation or at-one-ment. One is put right with both God and man. even with one's self.

The fact that the Most Innocent has chosen not to stand outside the sinful race of man, but has joined Himself to that race to focus upon Himself its weakness and error and to succour with His unsquandered strength every sinbound soul achieves for the soul that will believe it, a two-fold deliverance.

In the first place it provides a deliverance from the awful fear of judgment that sin dictates, so that the soul finds free access at last to the Heavenly Father ready either to bear its judgment patiently or to pour its life forth in emulation of the Divine Sacrifice, knowing that it is in the hands of a God of infinite love.

In the second place, the believing soul is delivered from the fear of his fellow's sins and sinfulness, that fear which makes it so hard to forgive.

The late Dr. Dale used to be fond of arguing that in the Cross of Christ every human soul is already forgiven, and the gospel was the proclamation of that forgiveness. Certainly the doctrine of atonement seems to exert all too little influence upon the average Christian's judgment of his neighbor and upon his practice of forgiveness. If God pledges Himself in Christ to make our sins His responsibility, leaving us free to concentrate all our energy upon future obedience, then similarly we must see His grace as the counteracting power of all other human sin and overcoming in us that fear of it which is so easily translatable into policies of suspicion, harsh repression, or cruelty. A world which holds the fact of Christ is a world in which the power of sin is fundamentally broken.

At this point we should be ready to see the bearing of this great fact of reconciliation in Christ upon the problem of democracy.

It is possible for us to say that *modern democracy has been the creation of Christ and of Christ crucified.*

Democracy in the ancient world was a very limited thing as enunciated by Aristotle and as practiced by the Greek City States. The boasted democracy of Athens left out of account the vast hordes of unenfranchised slaves and aliens. The same was true of the Roman Comitia. The rudimentary freedom of our Teutonic ancestors, whilst testifying to more vigorous interest in the liberty of the common man, was speedily corrupted by the autocratic elements in civilization. With Christianity, however, in its earliest purity there appeared a new valuation of the individual soul. Says H. W. Nevinson, in the "Growth of the Freedom": "The Kingdom of God is within you. That was the astonishing discovery in which lay the vital germ of Christianity's finest influence on the world. Law was made for man, and not man for law. Appeal was no longer made to Caesar, but to God. This insistence upon the incalculable value of every human being for whom Christ died was the great service of Christianity to the history of freedom. Laws, masters, officials and emperors shriveled to small account before a soul confronted with eternity and redeemed by the Son of God." The grand equality of Divine love manifested in the Cross to every human soul has remained ever since a great central fire at the heart of the Christian Church at which the impulse towards democratic liberty and democratic solidarity has kindled and rekindled itself time and time again in the course of human history. The Church herself has been far from faithful to that central truth; for the unhappy establishment of Christianity as a state religion in the Roman Empire, and later in other states, including our own, deeply corrupted the Church's loyalty to this intrinsic democracy of the gospel. Yet it is not too much to claim that the institution of

political democracy could scarcely have reached the degree it has done among the Anglo-Saxon race if they had not been very deeply imbued with that free Christianity recovered in the Puritan and Evangelical strain.

The famous Declaration of Independence that lies at the foundation of the great Republic of the West was the offspring of that simple faithful democracy of the Crucified which sailed in the gallant little "Mayflower." If, then, today, the common people of every nation are striving to realize their world-solidarity, it is because this valuation of the human soul for which Christ died has become so much the common property of mankind that its origin has been obscured or forgotten.

We must go on to say further, however, that not only is Democracy the creation of the atoning Christ, but it *cannot endure without Him.* The problem of human solidarity is proving itself a much more intractable one than the rather facile radicalism of the nineteenth century dreamed. It seems easy enough for us to realize the social impulse along lines of least resistance. We are easily persuaded to multiply cohesions of humanity that are perfectly convenient, yet this may prove eventually a very serious obstacle to real democracy. In the long run a class-consciousness may prove a very much bigger barrier to human sympathy than a strongly individualist one. It is quite true that class-consciousness has often proved a liberation of the individual to a bigger outlook upon life. The world class-consciousness of the working man is infinitely preferable to his old self-centredness and class nationalism, but if his sympathies are permitted to harden at the class-conscious level, the sense of resource, the sheer weight of numbers involved, all the common tendencies of crowd-consciousness may conspire to precipitate conflicts far more terrible and destructive of civilization than the world has yet known. It would not

be the first time that in human history the hour of supreme opportunity has proved the hour of supreme peril.

Is there a power that can inspire the social impulse to travel *the lines of most resistance,* to bridge the deep gulfs of misunderstanding, dislike, and even hate that divide the classes? Is there a great power that can inspire to great forgiveness and the setting aside of ancient grudges and hoary injustices; that can lift human sympathy over the dreaded color bar, and put a girdle round the earth which shall leave not even the vilest human soul outside? The answer is, that there is such a power in the love of God as it comes to us in Jesus Christ. If it be said that Christianity has failed in its reconciliation of the classes it can be claimed that not only is it the parent of such sympathy as already exists, but that it has amply compensated for its measure of failure here by its great work of reconciliation *between races* as evidenced in its gigantic and extraordinarily successful missionary enterprise. Not even the Socialist International can show such a record of white devotion to the colored races as the Christian Church is exhibiting daily. That Christianity has not entirely succeeded is a responsibility that must be laid at the door of those who refuse it as well as of those who accept it. Christianity is not something that works automatically; it calls for human choice. It is not a Divine compulsion, it is a Divine appeal. A faith that has done so much to reconcile such deep antagonism, to keep classic instances in mind, as Jew and Gentile, Patrician and Plebian, Master and Slave, English Peer and Little Factory Victim, Anglo-Saxon Capitalist and Negro Slave, Hindoo Aristocrat and Hindoo Outcast, European Scholar and Camaroon Native, Holy Christ and Dying Thief, is surely a faith that is worth trying upon the greatest scale possible!

Dr. L. P. Jacks, in his recent "Challenge of Life," has

pointed out that whereas the moral problem of the past has been largely the problem of discovering the moral hero who would give effective leadership, the peculiar problem of our time is *the production of mass action of the moral heroic type.* Less and less must we depend on leadership and more and more must the average man yield himself to the right spirit and take risks for his ideals if true democracy is to be achieved. Yet how shall the average man fall in love with all humanity, especially in its strange, often so objectionable and definitely repulsive types? How shall he surmount his fear of the drunkard, the vicious, the militarist, the greedy extortioner, aye, even the tyrant, and indulge a real hope of world democracy unless he can feel with utmost confidence that love is at the heart of things and is working in and through all things, its great work of reconciliation or at-one-ment? The atonement waits for its effectiveness *to be received,* and there is no more reasonable appeal to every true lover of democracy the wide world over than that voiced by Browning in the cautious language so beloved of the modern world:

> What say ye of Christ, friend,
> When all is done and said,
> You like this Christianity or not?
> It may be false, but will you wish it true?
> *Has it your vote, to be so if it can?*

In other words, will *you* receive the atonement?

THE REAL ORIGIN OF THE BAPTIST WORLD ALLIANCE.

By Professor A. T. Robertson.

Inasmuch as an error appears in the July number of the Review and Expositor in an article by Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance, entitled "The Baptist World Alliance in Retrospect and Prospect," concerning the origin of the Baptist World Alliance, it becomes necessary that I write this brief article to correct it.

This article by Dr. Rushbrooke was his important address at the last meeting of the Baptist World Alliance in Toronto. When his mistake was pointed out, he corrected it at a later meeting and undertook to correct it in the minutes, but this latter, for some reason, was not done.

In his article Dr. Rushbrooke said:

"A quarter of a century ago the idea was 'in the air.' W. W. Landrum told me he thought he was the first to utter it in conversation; Dr. R. H. Pitt—afterwards Western Secretary for ten years, and happily still among us—had the distinction of writing the earliest article which suggested the name and function of an international Baptist body; J. N. Prestridge became its energetic advocate and afterwards its first Western Secretary; and on my side of the Atlantic the adherence of J. H. Shakespeare counted for very much in shaping the constitution and setting it to work."

It will be seen from this that Doctors Landrum and Pitt are credited with starting the Baptist World Alliance, which was taken up by Drs. Prestridge and Shakespeare. Now the true origin of the Baptist World Alliance has been given several times. I gave it in the Bap-

tist World in 1910. I gave it also in the Watchman-Examiner for July 19, 1928, which is as follows:

"The Origin of the First Baptist Congress."

"At Toronto statements were made that show unfamiliarity with the real origin of the Baptist World Alliance. It is so easy for legends to spring up that it is now time for this story to be told as it happened. Dr. R. H. Pitt about ten years before 1905 had suggested a Pan-Baptist Conference. The time was not ripe for it, and nothing came of it. This effort of Dr. Pitt had nothing whatever to do with the actual origin of the first Baptist World Congress in London in 1905 except as it may have prepared people's minds for it. The actual origin was quite otherwise and wholly independent of it. In the early years of the Baptist Argus (later The Baptist World), of which Dr. J. N. Prestridge was the founder and gifted editor, I was editorial contributor to that journal. I suggested to Dr. Prestridge that he issue each New Year a "Baptist World Outlook" number, which he did with such success that J. S. Dickerson, editor of The Standard, Chicago, copied the idea for several years. Early in 1904 the idea came to me as a direct result of the "World Outlook" numbers of The Baptist Argus that it would be a fine thing to have in London that year a conference of Baptist leaders from all over the world to face Baptist world problems. Instead of writing an article about it over my own name I concluded that it would be much more effective to make the call as an editorial in The Baptist Argus. So on my own initiative I wrote the editorial call for such a conference and showed it in manuscript form to President E. Y. Mullins and then to Dr. J. N. Prestridge. They both approved it enthusiastically. So it was printed and marked copies of it were sent to Baptist leaders all over the world, most of whom were already

contributors to the "World Outlook" numbers of The Argus. Dr. Prestridge pushed the matter vigorously, and I wrote various other editorials about it and kept my heart and hand close to the enterprise. The responses came thick and fast from all over the world, and great interest was aroused. In particular Dr. J. H. Shakespeare, of London, editor of The Baptist Times and Freeman, caught the vision of the thing, and he threw into it his own great gifts for organization. It was soon apparent that the conference in London could not be held in 1904 for lack of time. Hence we all agreed to postpone it till July, 1905, when it was held, and the Baptist World Alliance was organized."

It was a joyful experience to be a member of the Executive Committee from 1905 to 1923.

The story is also given accurately by President E. Y. Mullins in the Review of the Churches, London, July, 1928:

"The Baptist World Alliance came into existence as an organization in 1905, when the first meeting was held in London, England. The idea of such a body, however, had long existed, and had been suggested sporadically. In 1790, according to Dr. W. T. Whitley of England, such an organization was suggested by Dr. John Rippon, Pastor of the Baptist Church in London. Nothing came of the suggestion. About 1895 the late Dr. W. W. Landrum made the suggestion of a Pan-Baptist Conference to Dr. R. H. Pitt, Editor of the Religious Herald. Dr. Pitt wrote briefly upon the suggestion. Nothing came of this, however, and the whole matter remained in abeyance until about the year 1904. At that time the Baptist Argus, later the Baptist World, issued annually a department called *The Baptist World Outlook.* This department had been suggested by Prof. A. T. Robertson, of the Southern Baptist Theological Seminary, and through the medium

of this department Dr. Robertson's ideas took the form of a Baptist World Alliance, which might bring together separated parts of the Baptist family in all parts of the earth. Dr. Robertson wrote an editorial on the subject for the Baptist Argus. The Editor of the Baptist World, the late Dr. J. N. Prestridge, responded with enthusiasm to the conception and proceeded at once by editorials and correspondence to arouse interest in the matter. He was in constant correspondence with the late Dr. J. H. Shakespeare, of London, England. Dr. Shakespeare also responded heartily and was the chief means of organizing the first Baptist World Alliance meeting in London in 1905."

THE HEADSHIP OF CHRIST.

By Owen Philips Eaches, D.D., Haddonfield, N. J.

The New Testament is notably Christ's own book. He is the one man who fills up the Gospels, the Acts, the Epistles, the Revelation. Without Christ it would not have been. Without Christ the New Testament to-day would be a book worth only its weight as waste paper. Christ has also a headship in the Old Testament. The moral and spiritual objective of the older Scriptures is the Christ to come. The prophecies and sacrifices, the course of the nations' history were all controlled in the interests of the Christ announced from the first. Peter speaks distinctly of the Spirit of Christ which was in the prophets of the Old Testament times portraying the sufferings of the Christ and the glories that would follow (I Pet. 1:11). Isaiah writes of the coming Savior—"Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, of sure foundation, he that believeth shall not make haste." (Is. 28:16). An outstanding proof of the supernatural character of the Old Testament is found in the foretelling of the Christ. The Old Testament is a book of biography, of history, of poetry, of wisdom literature, and also of the prediction and description of the Coming Messiah (John 5:39). Works descriptive of the literary character of the Bible are worth while productions but if limited to this alone miss the moral and spiritual character of the Old Testament. The cross itself is seen first not on Calvary but far back in God's mind. His coming and sacrifice were not mere accidents, happenings, introduced into human history in a sudden emergency; they were a part of the eternal plan of the Godhead. Jesus was as distinctly arranged for in the creative work as the formation of the coal beds (Rev. 13:8). In the Gospels the relation of Christ to his

church is spoken of three times in the application to him of the term *head,* (Matt. 21:43; Mk. 12:40; Lk. 20:17). In applying these passages to himself he makes use of Ps. 118:22, connecting it with himself in the parables of the wicked husbandman—"the stone which the builders rejected the same is become the head of the Corner." The meaning of this expression is clear. The building of which the Psalmist is speaking is the theocracy, Israel as the people of God. The corner-stone, the stone fitted into an angle of the building and binding together the walls which met at that point and without which the building must collapse, represents the Messiah, through whom the theocracy finds its realization. The Psalm was applied by Christ to himself in relation to the Church as uniting Jew and Gentile, and to his approaching rejection by Israel. The Jewish nation in a formal and official way went against Jesus as Messiah. Jehovah said of him and to him—"Thou art my son." Meyer says: "Thus quoted and applied the words of the Psalm speak of the Messiah as of him upon whom depend the maintenance and development of the theocracy without whom it would fall to pieces as the corner-stone is the upholder and stay of the building." If we compare with the application by our Lord of Psalm 118:22 to himself the use made by Peter in the Acts (4:11) and in his first letter (2:4-8) where he speaks of the church as a temple built of living stones, and by Paul when he describes Jesus Christ himself as the chief corner-stone of a holy temple (Eph. 2:20) we find the connecting link between the old and the new covenants. Other foundations there have been in the course of the ages in the erection of Christ's spiritual temple in the world, Isaiah and Jeremiah in the former times and Paul, Augustine and Luther in the later times, but beyond these is Jesus Christ the chief corner-stone. The church in singing

The church's one foundation is Jesus Christ her Lord,

is putting into poetry what Peter said in prose in Acts 4:12.

Christ's Estimate of Himself.

The real foundation of our conception of the person, the works and the words of Jesus is found in the judgment he passed upon himself. The believing world formed its judgments of Christ from what it saw of him and the impress he made upon the world. Thomas formed and expressed his judgment, his conviction and his creed in "*my Lord and my God.*" The first century church expressed its judgments in creed or hymns in I Tim. 1:16.

> He who was manifested in the flesh,
> Justified in the Spirit,
> Seen of angels,
> Preached among the nations,
> Believed on in the world,
> Received up into glory.

R. W. Gilder in the Century expressed in verse the thoughts of an intelligent observer in the first century,

> If Jesus Christ is a man—
> And only a man,—I say
> That of all mankind I cleave to him
> And to him I will cleave alway.
>
> If Jesus Christ is a God,—
> And the only God,—I swear
> I will follow him through heaven and hell
> The earth, the sea and the air.

The self-consciousness of Jesus reveals to us the length and breadth, the height and depth of his person and nature. Christianity rests finally, not on the miracles of Christ, but on what he conceived himself to be. When we throw aside the trustworthiness of his consciousness we throw aside everything of Christianity with it. We

never think of Christ as an egotist. His seven times utterances in the Sermon on the Mount, "I say unto you": his over forty references to himself in John VI are perfectly natural and necessary when taken in connection with his personality. He claimed for himself a supreme headship—in relation to God's moral law he claimed sinlessness; in relation to the Almighty God, a supreme sonship; in relation to the nature of God, a oneness; in his relation to reality he claimed to be the truth, not an opinion, a guess, a belief, not a section of God's revelation, but the truth itself. The one knowing him, had eternal life, knew the truth and looked upon the face of God. Pilate asked the question which the dramatists, the philosophers had been trying for centuries to answer, Jesus quickly responds: "I am the truth, to this end I was born for this cause come I into the world that I might bear witness to the truth." It was a majestic answer to a majestic question. Christ claimed a pre-existence, the final judgeship over the destinies of men, the forgiveness of sins, the resurrection, the advocacy with the Father, a ruling providence in the affairs of men, the commanding and abiding power of his words. To the New Testament men, to John, to Peter, to Paul, to Polycarp, he made their mature judgments—He was God manifest in the flesh. Napoleon was a masterful man, fitted for world leadership had he been a Christ-minded man. He said of Jesus:—"I know now and I tell you that Jesus was not a man alone. Mere superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. This resemblance does not exist. There is between Christianity and other religions the distance of infinity." In terms of the Godhead Jesus describes himself. Professor S. J. Case of the Divinity department of the Chicago University pays this tribute to Jesus Christ whom Tennyson calls the Lord of life and death—"Jesus was an impressive individual", a term too

small to describe a Sir Isaac Newton or a William E. Gladstone.

Paul's Definition of Christ.

In Colossians, chapter I, we have the fullest portrait of Jesus the Christ contained in the New Testament. He is revealed as the pre-history Christ, affirming his divine nature, he is the uncreated one, Creator not the created; through him is redemption, the forgiveness of sins, he is the image of the invisible God. He is that one through whom all things visible and invisible come into being, he is eternal in duration before all things, he is that one on whom all things depend, a corner-stone on which rests the material and moral universe, the head of the church, the first born from the dead—heading the long procession from the grave-yard. In him dwelt the fulness of the Godhead in a bodily form (Col. 2:9), of all things and of all persons on the earth he is worthy to have the pre-eminence, the firstship, the headship. He is the first, there is no second. If there is a God-like work to do in the world, he is fitted to do it, a God-like place to be filled he is fitted to fill it.

Christ's Headship Over the Human Race.

In I Cor. 11:3 the Apostle says—The head of every man is Christ. In this we have a doctrine of headship stretching beyond the limits of a universal church. This statement as pointed out by Hort is a natural application of Paul's view of Christ as the second Adam in I Cor. 15:22 and Romans 5:11-20. The incarnation not only reveals the kinship of the man from heaven with all the sons of men; it sets him before them as the spiritual head of humanity in whom the race is ideally summed up, all things were created in him, through him and for him. The moral end of the Creation is that all intelligences should find their recognized headship in him. In God's

creative plan on the earth there is nothing between men and God. In Hinduism man's destined end is absorption in the Godhead so that individuality is destroyed. Christianity plans to carry out the same purpose uniting man into a oneness with God's spiritual character but preserving his personality. Jesus comes down from the Godhead, the Son of God, to lead men into becoming sons of God. It is the purpose of Christ to present every man, the race of men, without blemish and irreproachable before the Father that so Christ may head up all things and all persons in himself, the ideal head of the intelligent and material universe. One of the sublimest teachings in the New Testament concerning the future of Christ's headship is found in Ephesians 1:10—"showing us how it was the purpose of his design so to order it in the fulness of the eyes that all things in heaven and earth alike should be gathered up in Christ." Beyond Christ is nothing but God the Eternal Father. It is the highest privilege and obligation that the human race should find its ideal and headship in such a Christ.

Christ's Headship Over the Material Universe.

Paul places before the common men and women of the Colossian Church, tent makers, day laborers and artisans, some of the largest conceptions of Christianity. It was a commonplace definition of Jesus that he died for their sins that through his blood, his sacrifice, they might have forgiveness and peace. The naked believers on the Congo have this belief at the foundation of their hope. The Colossian Christians had no well thought out theories of the atonement. In their thinking and in their hymns they had the spirit of our hymn

> We do not know, we cannot tell
> What pains he suffered there
> But we believe it was for us
> He hung and suffered there.

In this saying Paul passed far beyond the initial conception of the spiritual life, he gives an enlarged view of Christ's person. He is in reality today, to all believers a far larger Christ than they had pictured in their minds. The Colossian Christians had very small conceptions of the larger sphere of Christ's work and small thoughts of what creation meant in its large dimensions. Christianity has a far larger horizon than it had in the first century. There can be no possible break between Christianity and the largest range of knowledge when we know that things with which science deals are in the domain of Christ's Creatorship. The author of all the basic thoughts of geology, astronomy, botany, biology, the enlarging knowledge of electricity, physics, the discoveries of radium, the radio, the telephone, the telegraph, the X-ray, all of these thoughts passed through the mind of the Logos, the eternally existing Christ: Kepler said in discovering a mathematical formula in astronomy he felt that he was walking in the footsteps of the Almighty mind—"O Lord I am thinking thy thoughts over again after thee." Christ becomes a more august and attractive person to men like Lord Kelvin, president of the British Association for the Advancement of Science, William E. Gladstone, Agassiz, George J. Romanes, Faraday, Humboldt as the field of knowledge enlarges its horizon. The devout believer may sing: "Jesus Lover of My Soul," he may also add—O Christ through whom comes a new light on the material universe from the lily of the valley to the planet Neptune. The spiritual glory of Christ is manifested in the Cross, his material glory in the starry universe.

Christ's Headship Over the Higher Intelligence.

There is a tendency on the part of professedly scientific men to deny the existence of all angels with ascending ranks among them, of the personality of the Holy

Spirit, changing his individuality into a gracious influence, the existence of Satan as a medieval scare-crow, in the words of Gamaliel Bradford. To Paul there is a large personal universe between the material universe and God, organized in rank above rank with intelligence and personality. No one may think that Satan is a myth of the imagination when Jesus in the Lord's Prayer puts upon the lips of believers in their approach to God the prayer: "Deliver us from the evil one." (Revised version.) In his final night in this life he himself prayed his Father to keep the disciples from the evil one. To Paul there was an unseen but real world of light and help in angels, principalities and powers, ministers of salvation and a realm of malevolent life. For our wrestling is not against flesh and blood but against the principalities, against the powers, against the world rulers "of the darkness" (Eph. 6:12). But over and above these is the power and controlling might of Jesus, the head of all. No bad spirit can usurp the throne of Christ for he made all things visible and invisible. All things have been created through him and unto him. The word *unto* is significant. The creation had a purposive aim. No one ever gets beyond Christ's knowledge or control.

Christ's Headship Over the Church.

Under the figure of the body Paul defines the relation of Christ to his people on the earth. Jesus the head is in heaven, his people on the earth are members of his body. A headless body or a bodiless head would be a grotesque conception. Christ speaks of *My* church. Of this church Paul speaks—"that he might present the church to himself not having spot or wrinkle or any such thing". God "gave Christ to be head over all things to the church which is his body." Christ had no outward organization during his ministry. Believers joined, not an

organization, they joined him. During his personal ministry he was the head of a real but invisible church which constituted the Kingdom of Christ, the Kingdom of God, the Kingdom of the heavens. Through the Holy Spirit believers have a regeneration, because sons of God enter into a personal and perpetual fellowship with Christ. They become members of the church of the first-born whose names are written in heaven. To this universal church belong men like Thomas à Kempis believing many Romish superstitions, Bowring, a Unitarian, who wrote "In the Cross of Christ I Glory", a Greenlander who cannot write and does not know the meaning of a Creed, a Spurgeon, a Moody, the Penitent Robber, a Xavier who with a wornout body traversed India with the motto, "More souls, more souls," on his lips with a large love for Jesus but with very imperfect conceptions of a New Testament Christianity. Of this Universal Church, Christ speaks and Paul writes. The local churches taken altogether are not synonymous with the Kingdom of Christ. The Romish Church makes this vast mistake confounding the outward church with the Kingdom, declaring salvation impossible for these not in the confines of the visible organization. Of Christ's invisible church none will be lost for they are united to Christ, a part of his body. Of the local church John wrote—"They went out from us because they were not of us, if they had been of us they would have remained with us". Mr. Agar says that of the present membership of Protestant churches only forty-seven per cent ever attend worship. Even an imperfect organization like the church at Corinth is called a church of God. Christ's idea of the churches in Asia Minor was that of a Golden Lampstand. For the sake of his cause on the earth God has placed all things under his control, the rise and fall of empire, the course of events, political movements, League of Nations, World wars. All history is in a true sense sacred his-

tory, in that God is working in it and through it to advance his cause. Jehovah called Cyrus king of an idolatrous country, "I have called thee by name". What God did for his people through Persia he is doing in the twentieth century for Christ and his church. The churches today are largely representative of his real spiritual Kingdom, on them he relies, on them and through them he works. At times devout people thinking that false teachings are stronger than the truth fear that Christ's cause will perish from the earth. This cannot be, the living divine headship in Christ will arouse a body on the earth. The great security of God's cause on the earth is a living Christ.

The Headship of Christ Involves the Acceptance of Christ's Teachings.

The head is the seat of intelligence, of thinking, of guidance and control, the feet and hands of the human body are essential to completeness, but they must have brain to think for them. What Christ thought and said should furnish the outlines for his followers to think by and to live by. Christ's teachings should form the church's beliefs. If for the first time all organizations should stand before the New Testament representing Christ and say: We want to form our churches in life, in practice and belief by what Christ commands—does any one think that infant baptism or baptismal regeneration or a class priesthood or sacerdotalism or a minute philosophical creed would have sway in the world? When Judson on his way to India found the New Testament teaching on the subject and mode of baptism, he cut himself off from financial support, exposed himself to misjudgment, broke with the faith of his fathers, he accepted the headship of Christ. In 1843 in the Scottish Presbyterian Church the pastors irrespective of piety or fitness

were assigned to churches. A large element said it was a denial of Christ's headship over the church for the State to have control of the churches. Nearly five hundred ministers under the leadership of Chalmers left the Church, abandoning their salaries, meeting houses, parsonages and established the Free Church of Scotland. It was a great tribute to the claims of Jesus Christ. Our Baptist fathers for four hundred years have been suffering ostracism, jail, burnings, drownings, fines for the sake of the truth gotten from the New Testament. They thought that Christ's headship should have control of the life making it holy, and over the belief making it conform to the written word. Paul taught that believers should not be carried about by every wind of doctrine. In Matt. 23:8 Jesus said "one is your teacher" meaning himself. Over and beyond Augustine, Calvin, Confessions of Faith, schools of theology stands Jesus Christ present Saviour and teacher.

Not Holding the Head.

Paul in Collossians 2:19 uses the expressive phrase "Not holding fast to the head", explaining the reason for the defective thinking and practice of the Colossian church, in that it had forgotten its relation to Jesus as Lord. They had introduced the worship of angels putting them in the place where Christ ought to be. Many in that age referred the Creation to subordinate beings, not to Christ. Paul insists there is only one Creation through the Christ and one mediator between God and man, the Man Christ Jesus. Angels may be helpful to Christ and the church, they become hinderers when they are pushed into Christ's mediatorial work. The Galatian churches were in trouble because they were not listening to Jesus Christ alone in matters affecting the salvation of the soul and building up the Christian life. There were

two antagonistic parties, one relying on belief in Christ as alone essential to salvation, the other holding that Jesus plus Moses, were needful, were essential, taking the Old Testament with its central rite of circumcision into the New Testament life and making it obligatory. Paul received his message and its interpretation by revelation (Gal. 1:12). The truth held by Paul, his clearness of mind in interpreting and defending it, the decision of the first Christian conference at Jerusalem, 50 A. D., saved the newly formed church from a great impending peril, the peril that Christianity would be narrowed into a Jewish sect, destroying its universal Christian character. A third occasion of doctrinal defections is mentioned in the writings of John, arising from making the headship itself imperfect and defective, denying the reality of the person of Christ. The person of Jesus walking among men was not a real person, body and spirit. The body was only a seeming body giving rise to docetism. This theory took away a complete real Christ and a real atonement and gave a headship that was unreal. John writes—"Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (I John 4:2). Another error is exposed in John's writings prevalent then and equally so in this age, taking Christ as a head but not as the final and exclusive head. "Whosoever goeth onward and abideth not in the teaching of Christ hath not God" (II John ver 9). Many today place the deductions of science or the theories of a philosophic system or tradition as of more weight than the explicit teachings of Christ. They take Christ as Savior but go beyond him as teacher, denying any authoritative power in any person outside of our own judgment. There is and ought to be a growth in our understanding of New Testament teachings (John 16:12, 13). Robinson said there is yet more light to break out from this word, but he added a word of counsel—"I ex-

hort you to take heed what you receive as truth; examine it, consider it and compare it with other scriptures of truth before you receive it."

In 1928 Paul would say to all who appeal to the Virgin Mary and Peter and Paul—Go direct to God through Jesus Christ. He would class Swedeborg and Mrs. Mary Baker Eddy as untrue interpreters of the New Testament. Mrs. Eddy displaces God as a person and makes him a principle. Swedenborg in his works holds a larger place as teacher than Christ himself. Paul's creed was short, I believe in God the Father, I believe in God the Son, I believe in God the Holy Spirit. Beyond all schools of theology, creeds and confessions, stand the words of Jesus (Matt. 23:9)—For one is your teacher. It is ours to bind ourselves to his life and our thinking to his teachings.

BOOK REVIEWS.

I. THEOLOGY, PHILOSOPHY AND APOLOGETICS.

The Meaning of Selfhood and Faith in Immortality. By Eugene William Lyman, Professor of the Philosophy of Religion, Union Theological Seminary. Howard University Press. 1928. 47 pages. $1.00.

This is the 1928 Ingersoll Lecture on "The Immortality of Man." As indicated in the statement of his subject Dr. Lyman bases his faith in immortality on the meaning of the self. It is a philosophical, rather than a psychological study of the self. He contrasts the naturalistic and theistic position, showing that the meaning of selfhood hinges upon the relation of these two poles of contemporary thought. One sees that man is a part of nature, and no more. The other contends that man is "increasingly discovering and comprehending nature, exercising control over nature, and working creatively upon nature on the basis of a system of thoughts and ideals which we cannot but call super-physical." The supporting and enduring aspects of the self are to be found not in the physical but in the psychical realm.

Taking the position that immortality and theism are bound up together he states and discusses his grounds for theistic belief. They are the evidence of order and organization which the universe discloses, the element and extent of progress in the cosmos, and that man's moral religious experience find their most adequate interpretation when they are recognized to be a cooperation and a communion with a Cosmic Moral Will. The self is a member of a larger whole which reaches beyond human fellowship and aspiration and includes Divine Reality. "When theistic faith is penetrated by the teachings and spirit of Christ it brings men into such a kinship with God as is itself an earnest of immortality."

H. W. Tribble.

Concerning the Faith. Some essays at understanding, by Joseph M. M. Gray, author of "The Old Faith in the New Day," "The Contemporary Christ," etc. The Abingdon Press, New York. 293 pages. $2.00. 1928.

These essays are unusual and refreshing. They emphasize the reality of Christ in experience, and so they are worth while. "It is not the theological statements which determine what men do with Jesus or what he means to them; it is what they do with him which determines what their theological statements shall be. Men find Christ as he is, and then explain what they think he is; and sometimes they erect what they think he is as the test of Christian fellowship with them." (p. 203). With such statements the author stimulates the reader to a thoughtful examination of his faith. H. W. Tribble.

The Suffering of The Impassible God. By Bertrand R. Brasnett, M.A., B.D. The Society for Promoting Christian Knowledge, London. The MacMillan Co., New York. 1928. 175 pages.

Nothing is more important in Theology than the conception of God. Nothing is more important in philosophy than the conception of reality. The author, who is Vice-Principal of the Theological College of the Episcopal Church in Scotland, has given us in this book an intensely interesting and exceedingly illuminating discussion of one phase of the conception of God. And he has related it to the philosophical quest for the meaning of reality. In doing so he has rendered a distinct service to thinking Christians of the present generation. In fact the reviewer feels that it will stand the test of time and take its place among the standard works in the general field of Theology and philosophy.

Prof. Brasnett shows that God is both passible and impassible. The paradox is verbal only. God is impassible to any will in the act of willing moral evil. Yet he is passible to pain.

He suffers with and on account of man. He would not be the great wooing God if he did not suffer on man's behalf.

The incarnation reveals God's power to suffer for man. Perhaps the best part of the book is the chapter dealing with the person of Christ, God Incarnate. He goes to the extreme in attributing to Jesus God-consciousness. "The little babe who lay in the manger at Bethlehem knew that he was the Son of God living the life of a human child." (p. 41). His treatment of the blending of the two natures into one personality is as satisfactory as anything available. The author shows that the purpose of Christ's incarnation was to reveal God in his capacity to suffer, and that the incarnation would have been needed if there had been no sin. But it is hard to see how there would have been any suffering, in God or in man, if there had been no sin.

In the closing section of the book the author considers other views on the impassibility of God. His answers to the opposing views are clear, discerning and forceful.

The book is worthwhile many times over.

H. W. Tribble.

Christian Essentials. By John McDowell, Secretary of the Board of National Missions, Presbyterian Church, U. S. A. The Fleming H. Revell Co., New York. 184 pages. $1.75. 1928.

This book carries the sub-title "What we believe about Christianity and why we believe it." There are sixteen chapters, in each of which an essential element in Christianity is considered. For example, the New Testament is the essential record, Christ the essential factor, the incarnation the essential claim, the resurrection of Jesus the essential fact, the cross of Christ the essential appeal, faith the essential act, regeneration the essential act, Christian experience the essential evidence, loyalty to Christ the essential test, and so on. Each chapter is clear and to the point, brief, and with ample supporting argument from

scripture. If we agree with the author that the Bible is sufficient authority in matters of belief we will be convinced by his argument in every chapter. H. W. TRIBBLE.

The Future Life. By Norman Maclean, D. D., Chaplain-in-Ordinary to his Majesty the King. The MacMillan Company, New York. James Clarke & Co., Ltd., London. 1927. 159 pages. $1.50.

The author does a strange thing in this book. He tells of the death of his wife. But why should that appear strange? The whole experience in that home when the mother and wife answered the great call was freighted with so much treasure of eternal truths and inspirations that it seemed that God was speaking to a wider circle than the immediate family. The bereaved husband chose to echo the voice and message of God to that wider circle in a book. Everyone who reads it will be grateful to him that he was not disobedient to the heavenly vision.

From the first chapter describing that experience, he branches out to discuss thoughts and themes of the future life that such experiences invariably suggest. All in all it is a good book. We who have waited and watched as loved ones have passed through death to the other side will find much in it to comfort and stimulate and reassure. Those who try to comfort sorrowing hearts will glean from these pages much that will help.

H. W. TRIBBLE.

Beliefs That Matter. By William Adams Brown, author of "The Life of Prayer in a World of Science." Charles Scribner's Sons, New York. 1928. 333 pages. $2.75.

"This book is neither a history of belief nor an apology for believing. It is a statement as plain as I can make it of what one modern Christian believes may be a practical faith for the men and women of today." Thus Dr. Brown introduces his new book. And, like all good introductions, it sets the pace for the

whole discussion, it strikes the theme of the book. The reader who knows Dr. Brown through his previous books will expect this one to be a contribution to the experience of thoughtful Christians. He will not be disappointed. The treatment is fair, plain and practical. The style is simple, to-the-point, but pleasing.

The best statement of the gist of the book has been given by the author. "A single thought runs through the whole—that of the Creative Experience; or, in other words, the new life which God, the Creative Spirit, is bringing to birth in men and women. In Part I we see how this new life manifests itself in individuals as, in their search for a free and meaningful life, they are brought face to face with the mystery of personality. In Part II we see the Creative Spirit grappling with the tragedy as it meets us in its triple form—as pain, as sin, and as death. In Part III we study the outworking of the new life in fellowship as we see the Spirit, who is recreating individual men and women, fashioning institutions fitted to express the social ideals of free personalities."

To the one who wants to be modern, yet not a Modernist, and conservative, yet not a Fundamentalist, this book will make a great appeal. H. W. Tribble.

"Nature and God": An Introduction to Theistic Studies With Special Reference to the Relations of Science and Religion. By William Fulton, D.D., B.Sc., Professor of Systematic Theology in the University of Aberdeen. T. and T. Clarke, Edinburgh. 1927. 294 pages. $3.25.

Dr. Fulton has taken the lectures that he delivered on the Alexander Robertson foundation at the University of Glasgow in 1926 and enlarged upon them for publication. In publishing them he has rendered a great service to all who are interested in the study of the relations of Science and Religion. The book furnishes a splendid study in theology. In Part I he establishes theistic premises in the realms of natural theology and natural

science. In Part II he draws conclusions that concern the relations of the concept of purpose and the order of nature. The last five chapters deal with purpose and the spiritual order.

The author shows masterly skill in the art of defining and distinguishing philosophical concepts. With unusual keenness he explores the implications in deistic and mechanistic views and defends the concept of purpose in a theistic view as a valid principle or mode of philosophical and religious knowledge.

It is a book that demands thorough study, and much of it. But it will more than repay the hours that the student devotes to it.

H. W. Tribble.

The Principles and Problems of Philosophy. By Roy Wood Sellars, Ph.D., Professor of Philosophy in the University of Michigan. The MacMillan Co., New York. 1926. 517 pages.

Dr. Sellars is one of the most prolific and able writers among American philosophers. His books have come from the press with greater rapidity than is ordinarily expected of writers of philosophy. Yet they have consistently held to a very high standard of thorough, exhaustive and discriminative treatment.

This book comes well up to the standard that the author had previously set. The organization is along the text book line, designed for class room use. Yet the independent student will find it delightful reading.

When one reads a philosophy book he does not guage his appreciation of the book by his agreement with the author. In fact, a student of philosophy often takes the keenest delight in reading the works of an author with whom he finds himself in consistent disagreement. Read this book, not to agree or disagree with Dr. Sellars, but to get his discriminatons in the principles and types and methods, and his grasp of the problems of philosophy.

The author bases his thinking largely upon the results demonstrated by exact science. He leans heavily on the senses for

proof. The book has three parts. In the first division the problems of epistemology are examined, studying particularly the controversy between idealism and realism. The conclusion drawn takes the side of realism. In the second part the problems of general ontology and cosmology are set forth, studying the structure of the world at large in the light of modern science. The conclusion drawn takes the form of evolutionary naturalism, which is pluralistic rather than singularistic and spiritualistic. In the third division human life and values are considered. The author seeks to get the reader to look at human living from the inside, to see its specific problems and intrinsic categories. Here the author sees only the human life and values as observable in the present realm of sense and time. He has no place in his system for absolute, eternal standards, which is consistent with his established basis. Science can say no more than Dr. Sellars has said about the values of human life. Some of us, however, prefer to think that there are other sources of values and contacts of experience that such a type of philosophy does not consider.

H. W. Tribble.

II. NEW TESTAMENT WORKS, BIBLICAL LITERATURE AND BIOGRAPHY.

"Who Is the Great 'I Am'?" By Keith L. Brooks, Bible Institute of Los Angeles. The Biola Book Room, Los Angeles, Calif. 1927. 85 pp.

The author relates Exodus 3:14 with John 8:58 and sets forth that the great "I Am" is Jesus—Jehovah Incarnate. There are twenty-one short chapters with consistent alliteration in the readings. He discusses Christ as inexhaustible, incomparable, infinite, incarnate, infallible, immaculate, immolated, immortal, ideal, invisible, interceding, immutable, indestructible, influential, illustrious, imperial, inevitable, irresistible, indispensible, indwelling and the "I Am."

H. W. Tribble.

The Son of Man. By Emil Ludwig. Translated from the German by Eden and Cedar Paul. Boni & Liveright, New York. 315 pages. $3.00. 1928.

The author of "Napoleon" attempts here to tell the story of Jesus. And he tells it as though the life of Jesus is merely the subject matter for another book. To Ludwig Jesus is no more than a Napoleon or a Lincoln. The story of Jesus is just another vehicle for the style of Ludwig. And for those who have read his "Napoleon" that is hardly more than a repetition.

We must give Ludwig credit for being frank. He states at the outset that he has sought to leave out all reference to the supernatural in Jesus. He has accomplished that in his book, but in his effort to do that he has smeared the picture. He represents Jesus as a very uncertain, often wavering character. He never seems sure of his ground in stating his claims, he never knows what another day will bring forth, but he goes on his way almost as in a trance. He is a visionary. Life is strange to him. He is urged on by a voice from within that he does not understand, but that he feels that he must heed. Such a picture is a far step from that found in the Gospels and in Paul's writings. John's Gospel account is overlooked, with the exception of the story of the woman taken in adultery, the genuineness of which is seriously questioned, if not actually rejected by students of the New Testament today. In bringing in this story Ludwig represents Jesus as being conscious of his own sin and therefore unable to condemn the one who was caught in sin. Yet in telling of the baptism he says that Jesus came out of the river "cleansed from the sins he has never committed; still uneasy, since, as far as he himself is concerned, the rite seems unmeaning; amazed, rather than relieved. . ." Such contradictions and indifference to the meaning of scripture passages are characteristics of this book.

One closes the book with two very distinct impressions. One is the utter futility of dealing with Jesus as an ordinary man, only natural, and not essentially different from other great char-

acters in history. The other is that Ludwig has a very fascinating style, especially for writing biographies. That has been widely appreciated in his treatment of Napoleon, and it makes the reading public look forward with keen anticipation to the appearance of his work on Goethe, and his proposed life of Lincoln.

H. W. Tribble.

Jesus the Citizen. By James Alex Robertson, M.A., D.D. 1928. Doubleday, Doran & Co., New York. 189 pages. Price $2.00 net.

Prof. J. A. Robertson, of Aberdeen, has won a fine hearing by his previous volumes such as The Spiritual Pilgrimage of Jesus, The Hidden Romance of the New Testament. He has Spiritual insight, freshness of outlook, piquancy of style. The result is a winning way of saying things that are worthwhile. This volume illustrates the same qualities.

A. T. Robertson.

Bible Problems Fairly Met. By Grant Stroh, author of "His Church," "His Glory," etc. With Introduction by James M. Gray, D.D., President of The Moody Bible Institute of Chicago. Chicago. 1928. The Bible Institute Colportage Association. 155 pp. $1.25.

Answers to three hundred and fourteen questions are here reproduced from the files of the Moody Bible Institute Monthly where they were originally published in the department styled "Practical and Perplexing Questions." They deal with many subjects, as we would know, arranged in twenty-four chapters and with a full "Subject Index." One may select such headings as "Baptism," "the Bible," "Death," "Divine Healing," "The Jesus," "Modern Heresies," "Satan," as illustrating the range.

There is little need to discuss the answers. The general theological position and practical evangelical attitude of the Insti-

tute is well known and we could usually forecast the answers to any question.

The arrangement is alphabetical. Thus the reviewer quickly ran upon Baptism where a number of questions are answered. Some of the answers are rather amazing. He accepts the modified Campbellite doctrine that whereas baptismal regeneration is not tenable still Jesus has "made the act of baptism a condition" of salvation and thus it becomes necessary in *obedience* to procure salvation. This is all the more astonishing when we find that no such obedience is necessary when "the mode" is involved. He explains away actual baptism when "the mode" is involved!

There are numerous answers that bring out splendid interpretations of scriptures determined by theological and eschatological views. On more general matters of morals, ethics and evangelical faith the answers are usually very good and will often be very satisfying to the reader. W. O. Carver.

His Last Week. By the Rev. J. W. G. Ward, D.D., Detroit, Mich. Doubleday, Doran & Co., New York. 1928. Pages 205. Price $1.75.

Dr. Ward gives an imaginative picture of the Last Week of Christ's Ministry as seen and interpreted by Thomas the Doubter. It is skillfully done by this gifted preacher. There is need of caution in such an adventure, to be sure, and of insight and reverence. Thomas had temperamental difficulties that held him back longest, but he came clean at last.

A. T. Robertson.

III. RELIGIOUS EDUCATION.

Child Life and Religious Growth. By Edna M. Bonser. New York. The Abingdon Press. 380 pages. Price $1.50.

This is another of the excellent Religious Education Texts in the series published by Abingdon, and maintains the usual high standard. It is a second primary course for the Vacation Bible School, based on activities rather than on a given amount of content material. In the introduction the author discusses purpose, method, plan, and resources, and lays heavy stress on the so-called project principle, or "learning by doing." Part Two provides lesson outlines for twenty-five class periods—enough to care for the needs of this group through the four to six weeks of the Vacation School. These lesson outlines are skilfully arranged, and will be useful to any teacher of children who desires the "something different" that makes the Vacation School successful.

G. S. Dobbins.

The Pathfinder in Church Work With Young People. By Edwin Phelps. The Judson Press, Philadelphia. 217 pages. Price $1.25.

Success in church work with modern young people depends largely upon securing their whole-hearted purposeful participation. We do not any longer "put on" programs for these ambitious youths. We simply offer guidance and suggestions that they may put on and put over their own undertakings. The author states the case well in his Preface: "Youth expresses itself most readily (and, incidentally, most profitably to itself and to society), when it can do that which is prompted by an 'inner urge' to be stimulated and guided by persons of experience. To youth, however, its expressions must seem to voice its own impressions."

Are we holding the young people for Christ and the Church? Are we even reaching a majority of them? If we are relatively failing, even when they belong to a Young People's Society and attend "church" occasionally, what is the matter? Is it not time that the B. Y. P. U., the Epworth League, the Christian Endeavor, and like organizations for young people, think through again the needs and possibilities of the youth of today, and not rest too complacently on the methods and successes of yesterday? Are we not in danger of thinking we have won out when in fact the young people are slipping from us?

Mr. Phelps has had long and successful experience with Northern Baptist young people, and shows in this book that he has not gone to sleep, but has kept up with the fast moving procession of young men and women who have become our most serious problem as well as our most glorious hope. He faces the task without blinking it, and goes down the line of essentials to success in work with young people in a modern church. The book is designed for use in training classes, and will repay any group genuinely concerned for the welfare of the coming generation and the churches for which they soon must become responsible for a month of thoughtful study and discussion.

G. S. Dobbins.

Your Child Today and Tomorrow. By Sidonie Matsner Gruenberg. Philadelphia. J. B. Lippincott Company. 255 pages. Price $2.50.

The writer is widely known in the field of child psychology, being director of the Child Study Association of America; Consultant in Parental Education, Child Welfare Research Institute of Teachers College, Columbia University, and author of books and magazine articles dealing with this subject. This is a third edition, and shows evidence of careful rewriting throughout. The book is endorsed by the Child Study Association of America, and embodies the knowledge of child psychology and child training which the Association has achieved through years of study and investigation.

Here is a book that combines the best results of modern scientific investigation with human interest and readableness in a remarkable way. No parent can read the stories and illustrations without identifying them with his own children. They have come out of life, and are made the basis of method in dealing with children and of generalizations as to child nature and nurture, as over against the more common practice of going from theory to illustration. Both sides are frequently presented—the positive and the negative, the right and the wrong approach. The value of the book is suggested by such chapter headings as "When Your Child Imagines Things," "Punishments and Rewards," "Truth and Falsehood," "Being Afraid," "Books and Reading," "Learning the Use of Money," "Work and Play," "Gangs, Clubs, and Friendships," "Ideals and Ambitions," "Sex Education," "The Age of Transition," "Habit," "Heredity and Environment."

The book would make an excellent text for a "Parents' Problems Class," and would prove a treasure to all workers with boys and girls in the Sunday School.

G. S. Dobbins.

The Technique of Public Worship. By J. Hastie Odgers and Edward G. Schutz. New York. The Methodist Book Concern. 300 pages. Price $2.00.

Within recent years there has been a decided revival of interest in the subject of worship, and many books have been written dealing with the subject from many angles. Need has been felt by nearly all thoughtful pastors for a more careful study of the practical aspects of worship, and it is this need that "The Technique of Public Worship" proposes to fill. It is written by Methodists for Methodists, but contains a good deal of helpful material for any minister who is concerned about beautifying and enriching his services of worship.

The authors discuss first the Christian idea of worship, and make clear the spiritual nature of Christian worship, as over

against sacramentarianism. They speak of Wesley's revolt from the formalism of his day, but immediately emphasize his love of form and ceremony and his desire for a beautiful ritual. Perhaps the most helpful single chapter in the book is that on "The Setting for Public Worship," in which the importance and value of architecture, furnishings, light, location of pulpit, etc., are stressed. There is a good analysis of the natural order and the content of public worship, with several exceedingly helpful suggestions to the minister in the preparation and delivery of public prayers.

After having set forth the ideal of spiritual, intelligent, personal worship, the writers find themselves in an amusing corner when they reach the subject of infant baptism. "The ritual for infant baptism, of course, applies to children who have not yet attained the age of discretion, who therefore cannot choose the mode of baptism, nor intelligently answer the questions that are put to every candidate. A pastor often hesitates before a borderline case, and well he may, because he knows how futile are solemn vows mechanically spoken, and how irreligious is the ordinance of baptism when it contains no element of reality for those who are knowingly party to it." How parents answering for their helpless children can succeed in imparting this "element of reality" is not explained. Clearly we have something here that must be maintained for tradition's sake, but which violates the fundamental New Testament conception of baptism as an act of public worship in which an intelligent believer witnesses to the death, burial, and resurrection of our Lord.

The book makes a valuable addition to the library of one who is interested in this vast and vastly important subject.

G. S. Dobbins.

Making the Bible Desired. By Dorothy Dickinson Barbour. New York. Doubleday, Doran and Company. 145 pages. Price $1.50.

Why do boys and girls study the Bible—provided they do? They are seldom compelled to do it, as in the study of mathe-

matics or English; it does not appeal to their selfish, natural interests; they do not see any immediate rewards. Can the Bible be made desirable to average youths? The author answers affirmatively, and then proceeds to demonstrate her answer.

The book, as Dr. Weigle points out in his introduction, was written to fit the needs of teachers of religion in China. Many of the stories and suggestions come out of experiences with Chinese boys and girls in the effort to make Bible study interesting and attractive. Some of the illustrations are obviously "home grown," and it sounds at times as if some of them have been invented by a vivid imagination. Anyhow they show a teacher at work with all sorts of boys and girls trying to make them understand and love the Bible.

The author lays down the fundamental principle, "Boys and girls should really desire what they are to learn." The way to make them desire to learn is to create a situation in which they will need to know what should be learned in order to meet the demands which have arisen. In other words, "an action or idea is learned by using it under guidance in the circumstances under which it will be needed." The desired end is not the accumulation of information—even Bible information—but "Christians who can stand alone." The writer tells of a group of girls in a Bible school who confessed that they were tired of Bible study, and wanted to study something else. The teacher consented, and they at once plunged into a discussion of modern vocations for girls. This led to the necessity of erecting certain standards of success, and this led straight to the Bible, which was studied with a new interest and devotion as from its pages were compiled fundamental principles of moral character, honesty, success and failure, and the like. The teacher had made the Bible desired!

The teacher who gets much out of this book must have a good imagination, and must be quick to discover principles from actual cases. The difficulty with most of these "case studies" is that many readers feel that they would like to employ the devices suggested, but no exactly similar cases have ever occurred. In the chapter, "Becoming a Good Teacher," the writer

shows how the mechanical notion of imitating the technique of another teacher, however successful, entirely misses the mark, and indicates the lines along which one develops into an original and effective teacher rather than an echo of somebody else.

G. S. Dobbins.

IV. MISSIONS, COMPARATIVE RELIGION AND HISTORY.

Recent Discoveries Illustrating Early Christian Worship. By C. J. Maclean. MacMillan Co., New York (S. P. C. K.). 136 pages.

This little volume comprises three lectures which were delivered by the author in the Chapter House of St. Mary's Cathedral, Edinburgh. Lecture I contains sections on "the Agape," "The Eucharist and Its Celebrant," "The Order of Service," "The Words of Our Lord," "The Invocation," "The Intercession," "The Communion of The People." Lecture II treats such subjects as Festivals, Fasts, Baptism, Confirmation, Infant Baptism. Lecture III deals with "Church Buildings," "Daily Services in The Early Church," "The Symbolical Use of Lights," "Vigils," "Choirs and Singing,' "Vestments, "Ordination," "Marriage of the Clergy." Notes are appended on the following subjects: "Description of the Literature, with some cautions as to the use of it," "The Eulogiae," "Days and Hours for the Eucharist," "Octaves," "Some Baptismal Customs."

The author does not attempt to trace the history of early Christian worship but endeavors to analyze the recently discovered sources with reference to the above subjects. This he does in a frank and fairly comprehensive way. However, one does not have to go far into the book to find that Mr. Maclean is a staunch liturgist and sacramentarian. His viewpoint is very apparent in this paragraph:

"The present practice in the Eastern churches is to communicate infants, and generally this is done directly after baptism . . . . In this matter it appears to me that Easterners teach us Westerners a true lesson; and I must venture to express my agreement with them in thinking that the age of innocence is the very best of all for receiving that union with our Lord which is given in the sacrament of his body and blood."

In the closing words of his last lecture the author gives a good summary of his book: "I have selected a few topics on which recent discoveries have thrown light. But I hope to have shown you that in consequence of these discoveries we have a very much clearer idea of Christian life and worship in the early ages, and especially in the fourth century, than we had before." F. M. Powell.

History of the People of England. By Alice Drayton Greenwood, The Bede Histories. Series III, Edited by H. L. Powell. Two volumes, 55 B. C., 1485 A. D., 1688. 388 and 416 pages. MacMillan Co., New York. (S. P. C. K. list). Price 16s.

These volumes, planned for children and high school students, are worth even more for that reason to the serious student of English History. Miss Greenwood has made a very successful attempt to interweave the history of the Church with the history of the Nation. This she has done, not as a partisan nor as an enemy of the church, but as a historian who recognizes the importance of the church as a historical force and institution in the life of England.

These histories are affectionately termed the "Bede Histories" in memory of the first great English Historian. The first volume takes up historical England at 55 B. C., and traces it to the time of the Tudors, 1485. The second volume through 1688. The work has the accuracy so dear to the historian, combined with availability because designed for growing minds. One finds a new interest in and a new love for "Merrie England," as he reads these pages. F. M. Powell.

Documents Illustrative of Church History. Vol I to A. D. 313. Translations of Christian Literature, Series VI. Select Passages. Edited by Benjamin J. Kidd. MacMillan Co., New York. (S. P. C. K.). 1920. 282 pages. Price 7s. 6d.

There are two hundred and twenty-five selections in this volume, which include many of the important utterances of the first three centuries of Christianity. Professor Kidd is exceptionally well qualified to edit such translations and he has exercised sincere care in the selections of this volume. None of the selections are long and one can spend many pleasant hours with those who lived and wrote during the formative periods of our era.

Volume II of this series has two hundred and thirty-eight selections, extending from 313 to 416. Both volumes are equally available and helpful, and since the selections themselves are chosen by a discriminating scholar, they form an indispensable addition to the library of any student of Christianity.

F. M. Powell.

Missions in a Changing World. By W. W. Pinson. Nashville. 1928. Cokesbury Press. 212 pp. $1.00.

Under the editorship of Dr. E. B. Chappell the Southern Methodist Church is producing a "*Leadership Training Series*" of books, in three "courses": 1. Standard Training Course; 2. Bible Course; 3. Missions and Social Service Course. There is prophetic statesmanship.

Surely they have found the right man to deal with Missions. They didn't have to find him. Dr. Pinson was for twelve years General Secretary of the Board of Missions of his Church, then Secretary for Oriental Fields, which fields he visited and studied. He is a man of culture and fine feeling and speaks and writes with a combination of qualities that make knowledge and wisdom popular with good people in all the ranges of the churches.

In this volume he brings us to "face a new world," while he points out for us its meaning and challenge, its judgment and hope. Every one of the dozen chapters is rich in content and attractive in method. He believes in leading the church which is essentially conservative to see just what is going on in mission fields in an age that is radical in its modern changes and meet the new order with the unchanging principles of God's Kingdom. It is a very necessary service, one which some competent interpreter should be giving within each communion.

With reference to some of the problems of progress on mission fields I would hold views differing with Dr. Pinson's but in principle we would join hands.

The work is not intended to be so comprehensive as those of McAfee and Speer, nor so profound as Reischaur and Fleming. It is for the leaders in churches as well as the Church and is splendidly adapted to its purpose. W. O. Carver.

The Prelude to the Reformation. By R. S. Arrowsmith, M. A. MacMillan Co., New York. (S. P. C. K. list). 1925. 266 pages. Price 8s.

This is a most welcome volume to the student of English Church History. The author, well qualified by birth, training and sympathy, has also had access to reliable contemporary documents, some of them recently discovered and published, all of which make this not only interesting but exceedingly valuable reading. From all these documents "an attempt is made to give some account of English Church life in the century and a half which preceded the breach with Rome."

The main reason calling forth this delightful volume was the "new light thrown upon church life during the period by the publication of a number of episcopal registers, more particularly the splendid series of those of the Bishops of Hereford; and the recent publication of the very full and illuminating episcopal 'Visitations' of certain religious houses in the diocese of Lincoln in the first half of the 15th Century." These form

the most valuable material yet discovered for giving us a knowledge of the internal life of the houses to which they relate. Some of these revelations are startling indeed and are largely described in Chapter VII.

There are eight chapters in the book: "The Later Medieval Bishops," "The Later Medieval Cathedral and Collegiate Clergy," "Some Types of the Later Medieval Parish Clergy," "Growing Tension With Rome," "Powers and Privileges of the Later Medieval Church," "Colet and the New Movement for Educational Reform," "Sidelights, Mainly From Visitation Documents, upon Certain of the Religious Houses After the Black Death," and "Conclusion"—Appendix, Index. The book is well written, fair and sympathetic and very readable throughout.

F. M. Powell.

The Gospel for Asia: A Study of Three Religious Masterpieces, Gita, Lotus and Fourth Gospel. By Kenneth Saunders, Litt.D., author of "Epochs of Buddhist History," etc. New York. 1928. The MacMillan Company. XV + 245 pp. $2.50.

One needs to know already a good deal about Hinduism, Buddhism and Christianity to read this book with proper perspective and right appreciation. Dr. Saunders recognizes that there is not in Hinduism nor in Buddhism any such unity as is found in Christianity; so that the Gita and the Lotus cannot hold for their faiths any such comprehensively representative character as does the Gospel of John for the Faith of Jesus. Equally clearly does the author recognize that the inner unity and consistency of the Gospel has to be contracted with conflicting and inharmonious attitudes in the other two.

Still Dr. Saunders has found, as have other students, a central idea dominating each of the three which idea lifts them into a position of supreme spiritual importance and gives them heart kinship which should be taken advantage of for the development of religion for mankind. "All three writings belong to great

periods of the springtime of the Spirit marked by the appearance of creative personalities who called forth wave on wave of popular devotion and gratitude. They are Scriptures of incarnation, works of elaborate art, which attempt to universalize religion."

The author tells us that his "book aims to be at once an apologia and an irenicon"; and faithfully does he combine the two purposes. It is one of the best examples of a thoroughly friendly approach to men of other faiths and of thoroughly sympathetic appreciation of the doctrines and experiences of other religions, while there is frank criticism by way of comparison and exaltation of the supreme and unique values offered in Christ Jesus. "It is a missionary book inasmuch as it offers the Fourth Gospel to the Oriental world as an expression of the central Christian truth in terms which will appeal most to it. It is also an attempt to build a bridge between this great book and its two Indian contemporaries, which have so sustained and kindled the faith and devotion of great multitudes in Asia."

It is certainly a mistake, all too Generally made in our Christian missions, to undertake the same approach to all peoples. Paul is naturally and inevitably the Christian's model in missionary work. Yet the Book of Hebrews is more useful as an approach to people whose religious minds have been shaped by the sacerdotal approaches (perverted into barriers) in lands dominated by the Roman and Greek Churches. And John is the congenial interpreter of Jesus for the mystics of Asia.

It is well for us carefully to consider our approaches. "This book is offered as a contribution to the study of theological beliefs which still hold the allegiance of many of the best minds of our time, as they have held the allegiance of great thinkers in Asia as in Europe for nearly two thousand years." It has to be confessed that Dr. Saunders is a bit too free in his use of the concepts of myth and allegory in interpreting the Christian Scriptures and many would not be able to go all the way with him in finding the Old Testament for Asiatics in their sacred

books. But it is only fair to point out that our author never loses sight of the faults and weaknesses of those Asiatic faiths and their scriptures. He sees good—and God— in them and on that lays hold for friendly leading and sympathetic cooperation in coming to the ever fuller insight into the Eternal Order and experience of Eternal Life.

I look forward to studying this book with graduate students. What shall I find to place with it representing the Eternal Spirit among the followers of Mohammed? W. O. CARVER.

Five World Problems. By Charles E. Jefferson, DD.., LL.D., Minister, Broadway Tabernacle Church, New York City. New York. 1928. Fleming H. Revell Co. 153 pp. $1.25 net.

Published in 1928 these lectures were delivered in the early part of 1927 and were based upon observations during a world tour occupying a year and of course completed before any of these lectures were given. The five here are selected from eighteen. They are published in original form, unmodified by any of the changes so rapidly taking place in the world's life. The problems discussed are those of India, the Philippines, China, Japan, Hiwaii.

Dr. Jefferson is one of America's most popular interpreters of life, religion, ethics, trend and tendencies. He justly claims for himself sympathy, imagination and Christian interest. He has, moreover, splendid gifts of analysis and clear statement. He can lay out a situation so clearly and state it so frankly as to leave an impression of having made plain the chief feature of any "problem." Any of us who undertake that sort of thing will consciously have omitted plans of a question—some highly important plans—but it is well to gather together into a unity what limits of time and space permit us to handle and to leave this sense of completeness and authority. Thus Dr. Jefferson has given a very splendid presentation of the "Problem" of each of these five divisions of our world "Problem" today.

There are some surprises in the volume. It ought not, one supposes, to surprise us that the American approach has determined which "world problems" shall be included in the five. Yet even for Americans there are other problems fully on a par with some of the five. The subtle natural, racial superiority complex is not wholly absent. The United States are as much a "Problem" for Japan as is Japan for us, and rather more serious.

Dr. Jefferson's professions—and confessions—of ignorance and misconception concerning the countries and peoples he discusses, prior to his visits to them are surprising unless they are construed rhetorically. If he had been altogether as unenlightened as his words sometimes indicate we could not understand how even he should feel so well qualified to speak with some authority after sixty-five days in this land and sixty in that, etc. There are some errors, not many and none so very serious, but still surprising, here and there. The work is welcomed gladly and commended highly as in finest spirit and certain to guide along right lines the thinking of all Americans who will read it—and that should be a very great number. It is not easy for the average American to think intelligently in terms of mankind.

W. O. Carver.

Scotland Through American Eyes. By Robert Scott. T. and T. Clark, Edinburgh. 1928. 208 pages. Price $1.75.

Here is a volume that fairly bubbles with interest from the first page to the last. A Scotchman by birth, an American by residence and a world citizen by travel, study and Christian sympathy, Mr. Scott brings to his task just the fitness one would ask for in the man to write such a story.

This delightful book is divided into seven chapters, the first one of which serves as an "Introduction." The Religious, Industrial, Educational, Political and Social Life are treated in turn, in such an engaging way that one feels anew the ap-

peal that Scotland has always made to the imagination if not to the memory. The writer is truly sympathetic with the great moral and spiritual forces that have made Scotland great, and his appeal to that people of today is not only timely but challenging.

F. M. Powell.

Yoruba Life. 191 pp. **Baptist Missions in Nigeria.** 213 pp. Both by Louis M. Duval. Richmond, Va. 1928. Educational Department Foreign Mission Board, Southern Baptist Convention.

Both these study books are issued in cloth and paper at $1.00 and 60c. They are on good paper, clearly printed, neatly bound and are attractive volumes. Their contents show a fine grasp of the subjects and are well arranged for study classes, although the chapters might have been more uniform in length. The general arrangement is satisfactory and much ordered information in crowded into them.

The author's lack of experience in literature is more obvious than we would wish and it is deplorable that he or some one else could not have edited out numerous offenses against grammar and history; and the lapses in spelling and punctuation suggest that there was no proof reading. If these serious matters can be corrected second editions will be a great credit to the author and the Board.

W. O. Carver.

Women of Assam. By E. Elizabeth Vickland, author of "Through Judy's Eyes," "With Christ in Assam." Philadelphia, The Judson Press. 1928. 179 pp. $1.50 net.

Miss Vickland has already done fine service and created an optimistic expectancy for products of her pen. In this volume she has not undertaken the role of social philosopher or propagandist reformer. That is not her line. She is a human interpreter and reporter of what eyes and heart see in examples of

womanhood. Here her purpose is "to introduce to my American friends the women whom I have learned to call my friends here in Assam"; and by such introduction enable "women of America and Assam" to "meet each other in the pages of this book." She has had the help of others in parts of the work making it more comprehensive and accurate than the work could otherwise have been.

Surely this is a book one will want to get.

W. O. Carver.

The Science of Religion: An Introduction. By Lewis Guy Rohrbaugh, Professor of Philosophy and Religious Education in Dickinson College. New York. 1927. Henry Holt and Company. XII + 291 pp. $3.00. Student Edition $2.00.

This work is just what it claims to be, "An Introduction" to the Science of Religion, and it is the best such introduction known to me. The author knows enough to write an introduction. He has convictions of reality and has the scientific method. The eight chapters deal with the main features in religion, its nature, the concept of God, conversion, prayer, immortality, etc.

Of course much depends upon interpretation and interpretations will differ. What we desire is an understanding and fair dealing with essential facts and values and this one finds in this volume.

The "Questions and Suggestions for Further Thought" at the end of each chapter will lead us to real research and the Bibliographies are good and reasonably adequate.

W. O. Carver.

V. HOMILETICAL, SOCIAL AND PRACTICAL.

Christ and the New Woman. By Clovis G. Chappell, Nashville. 1928. Cokesbury Press. 117 pp. $1.25.

The Belk Lectureship of Wesleyan College, Macon, Ga., was inaugurated in 1927 by a series of six lectures by the distinguished pastor of the First Methodist Church, Memphis. The lecturer had already won wide reputation as portrayer of Bible characters and as one of the truly eloquent and justly popular preachers in this country.

With clean, high ideals, clear analysis and forceful language he discusses woman in the new concepts of freedom and independence which have come to her in this age. Her opportunities obligations, dangers, equipment, all come in for consideration.

It is more a work in striking statement of the rather obvious than of profound sociological or psychological insight. It is wholesome reading for an age more active than sober.

W. O. Carver.

Church City Planning. Edited by Charles H. Sears. Philadelphia. The Judson Press. 267 pages. Price $1.25.

This volume was first issued in 1926 under the title, "Baptist City Planning," and has been revised and adapted so that it may be used by any group without the distinctive Baptist flavor.

The results which the book embodies are the outcomes of special study by various commissions which were set up to study conditions in a modern city demanding greater care in the inauguration of churches, their administration in crowded urban centers, and the devising of principles of comity among various denominations by which churches are to work together more

efficiently and happily. The science of city planning has led to a reconsideration of the subject of church planning, emphasizing the necessity for concerted thinking and action to keep up a balanced program in our cities where over-churching has already brought many serious problems, and bids fair to multiply these problems if utmost care is not exercised. The discussions are by various writers, and constitutes a religio-sociological study of the highest value to students of the modern city and its needs. G. S. Dobbins.

When the Song of the Lord Began, and Other Sermons. By William Edward Biederwolf. Chicago. 1928. The Bible Institute Colportage Association. 126 pp. Cloth 75 cents; paper 25 cents.

There are eleven of these sermons. They are evangelical and evangelistic; well organized and clearly analyzed; vivid in imagination and strikingly enforced by good illustrations.

The topics and texts are striking and the use of Scripture forceful. There are some slips in interpretation and some measure of accommodation. It should prove a very popular and helpful volume of sermons. W. O. Carver.

Some Problems of the Modern Minister. By Austin Kennedy De Blois, Ph.D., D.D., LL.D., President Eastern Baptist Theological Seminary. Baptist S. S. Board, Nashville. 1928. Pages 329. Price $1.75.

This book gives the Holland Lecturse delivered at the Southwestern Theological Seminary. They treat The Message, The Parish, Contacts, Ideals. The talks are informal and stimulating, vigorous and wholesome. Dr. De Blois is a man of practical idealism and he is full of helpfulness. A. T. Robertson.

VI. MISCELLANEOUS.

Old Mother Earth. By Kirtley F. Mather, Professor of Geology in Howard University. Cambridge. 1928. Howard University Press. 177 pp. $2.50.

"A series of radio talks," designed for "humanizing knowledge" of geology will not be the most satisfactory way of handling such a subject for readers even when "somewhat modified and rearranged"; for one cannot be consistently "scientific" and at the same time popular with any audience, least of all a radio audience.

In spite of a measure of inevitably unscientific statements in such lectures Professor Mather has succeeded in giving a very human, understandable and serviceable book, thoroughly engaging for the ordinary reader.

That he will meet criticism and antagonism from the group who always oppose geology in the interest of tradition that have become interwoven with religious beliefs goes without saying; nor has the author exerted himself to obviate such antagonism.

The style is popular, clear and attractive as a rule, with some occasional exceptions, and the proof reader slighted his job.

Of the fifteen chapters it is, unfortunately perhaps, to those on "The Origin of Life," "The Evolution of Mankind," "The Philosophy of Evolution," "Geology and Genesis," that the preacher will turn most quickly. These are just the points where the scientist is most apt to transcend his spheres and turn philosopher. His "facts" must fail in each of these spheres and "theories" will supply the need. Not only is the scientist no better equipped with theories than other men; he is more apt to forget that he is not now speaking as a scientist. Dr. Mather is not free from fault in this. His spirit is very fine and his appreciation of higher values keen. His connection with the "Scopes case" is responsible for a fling at reactionary super-

stition which does not add strength so much as piquancy to his discussion.

In "Geology and Genesis" our author tries to rescue this fine religious record of beginnings from too rigid liberalism and to give a truly spiritual interpretation to it. There is here a splendid reverence and a true enthusiasm for religion. He is in error in thinking the account in Gen. 1:1-2:4 "is a scientific statement of the origin of the earth and its inhabitants." Nor can we agree that Moffatt's translation of 1:1 gives "the real meaning .... much more accurately" than the ordinary versions. Knowledge of Hebrew would also have saved him from the strange blunder of fixing on the original story the idea "a solid firmament" as "the vaulted dome of the heavens." That idea arose very much later, probably among the Greeks, and got itself into Western Biblical interpretation through the crude literalism of the earlier Middle Ages. It is contradicted in the very story itself. And surely a scientist ought to have imagination enough, even poetic imagnation, not to attribute to Bible writers such crass literalism as to suppose rains actually poured through materially opened windows of heaven upon our earth. Shades of Job, David and Asoph!

"The values of that document" in Gen. 1 are not "historical and philosophical rather than scientific," but are, rather, religious. On the whole Dr. Mather has done some fine work in suggestions as to interpreting Genesis, in particular, and the Bible generally.

Let us not center attention at points where the professor is not expert. Rather let us follow him in his attractive and instructive accounts of *"How the World Was Made," "The Great Ice Age of North America," "The New England Shoreline," "How Mountains are Made,"* etc. It is a wonderful story. What a debt we owe to the patience, skill and reconstructive imagination of our scientists. Dr. Mather knows how to give us the word pictures and the sixty or more pictured illustrations supplement the word pictures by helping our slower imaginations.

W. O. Carver.

The Fiery Crags. By F. W. Boreham. The Abingdon Press, New York. 1928. 285 pages. $1.75.

Dr. Boreham needs no introduction to the American reading public. His books, now numbering twenty-two, have won for him an ever increasing army of enthusiastic friends. He is unqiue in every way. No one else would think of such odd titles for books. His style is different. His subject matter is in the main rather commonplace, but Boreham takes an uncommon interest in it, and so does the reader. The author tells us that he writes one essay a week. He has grouped twenty-four of them in this book, and they are as great and suggestive as any he has written, which is to say much by way of recommending them. The reviewer doesn't know of any more wholesome reading for the evening hour at home than these essays. Take them in broken doses—one an evening until the book is consumed.

H. W. Tribble.

The Pallid Giant. By Pierpont B. Noyes, American Rhineland Commissioner, Author of "While Europe Waits For Peace". New York, 1927. Fleming H. Revell Company. 300 pp. $2.00.

Mr. Noyes calls his unique novel "A Tale of Yesterday and Tomorrow". Under the bizarre conceit of a mystical record of a race which lived and destroyed itself millions of years ago, the book undertakes to set forth the race-destroying power of Fear. Even when "fellow-love" would do away with war and all the preparation for war "the fear of other men's fear" holds back the will, and men continue to work destruction.

It is a graphic story of an imaginary discovery of this record in a grotto in France during the days of the Peace Conference after the world war; of the working out of the key, and of the translation and reading of the awful story of a destroyed race. All along the application is almost too obvious. It ends with suspense: "Is it possible—is it just possible that the teachings of Jesus Christ have, in spite of the insistence of creed and the

smother of doctrine, taken such deep roots in human hearts that when our crisis comes, an unsuspected power of fellow-love —the 'Marda' Ramil preached too late—will reveal itself and save our race?'' The suspense of the world is expressed in the closing sentence wherein ''the Professor'', who has translated the MS preserved from a previous race, ''drew his hands slowly across his forehead. He said only, 'H-M' ''.

W. O. Carver.

Christ and the Country People. By Henry W. McLaughlin, D.D. 1928. Presbyterian Committee of Publication, Richmond, Va. Pages 164. Price $1.00. Paper 50 cents.

Dr. McLaughlin has first-hand knowledge of country life and of the country church. He has made a thorough study of the problem and his heart is in it. He makes a most appealing plea for the country preacher, the country doctor, the country home. The book will do good. Our preachers still come mainly from the country.

A. T. Robertson.

American Political Reference Book. Compiled by The Fellowship Forum, Washington, D. C. 112 pages. Price 50 cents. Paper bound.

This is a unique, little volume, and, coming as it does, in an ''election year'' gives it additional value. It gives a summary background of the organized political growth of the United States, and a brief history of every national campaign from 1789 to the present time. There is much useful and available information about the nature organization and personnel of all national political institutions. Brief biographies of Senators, Representatives, Supreme Court Judges, etc., are interesting features of the book. Indeed, it is a sort of ''handy reference book for all citizens who take an interest in political matters, as all good citizens ought to do.''

F. M. Powell.

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